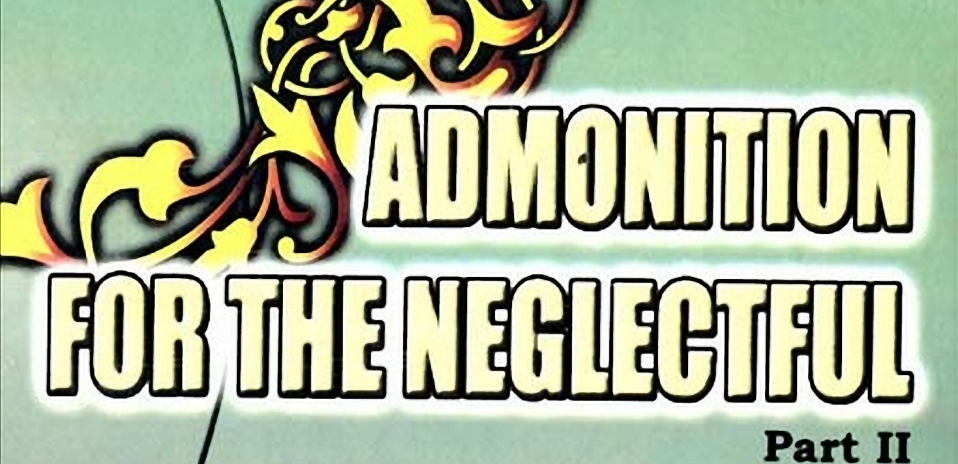


ADMONITION FOR THE NEGLECTFUL

Part II

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Zam Zam

GARDENS OF THE DEVOUT
(Part 2)

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GREED AND AVARICE

The importance of knowledge and contempt for greed

Hadhrat Abu Darda (radhiAllaahu anhu) once (displaying his anxiety) said, *"I see that knowledge will soon disappear, due to the Ulama passing on and the decreasing desire in the masses to acquire knowledge. Acquire knowledge before it is taken with the passing away of the Ulama. I note a concern and greed in you for those things which Allaah Ta`ala had taken responsibility for (i.e. sustenance). That which is your responsibility (i.e. knowledge and actions) you are unconcerned about and you have abandoned."*

The subdivision of greed

Greed is of **two** types:
(1) that which is contemptible
(2) that which is not contemptible

The contemptible greed is that one where a person adopts an attitude of pride and arrogance and he is preoccupied with the desire to accumulate wealth to such an extent that he is oblivious of the commands and desires of Allaah Ta`ala. He is so overcome with this greed that he is totally unmindful of and does not distinguish between *halaal* and *haraam*. May Allaah Ta`ala save us all from this. Aameen.

The greed which is not contemptible is that one where a person has the desire and concern to earn a *halaal* sustenance with the intention of providing for himself and his family, in such a way that he does not waver from obedience to Allaah Ta`ala and His Rasool (sallAllaahu alaihi wasallam).

A person from the life of Hadhrat Umar (radhiAllaahu anhu)

The venerable daughter of Hadhrat Umar (radhiAllaahu anhu), Hadhrat Hafsa (radhiAllaahu anha), who was one of the Mothers of the Believers, once asked her father, *"O respected father! The general condition nowadays has improved significantly compared to the past. Will it be permissible to increase our standard of living?"*

Hadhrat Umar (radhiAllaahu anhu) said that he would allow her to give an answer to her own question. Thereafter he spoke regarding the lifestyle of Nabi (sallAllaahu alaihi wasallam) and he constantly asked her how her life with Nabi (sallAllaahu alaihi wasallam) had been conducted. He repeated this so much that Hadhrat Hafsa (radhiAllaahu anha) began crying. Then he said, *"My two companions before me (i.e. Nabi - sallAllaahu alaihi wasallam - and Hadhrat Abu Bakr - radhiAllaahu anhu) had traversed through life in a particular pattern and way. I take an oath in the Name of Allaah Ta`ala that I will follow in their footsteps and adopt such a forbearing and patient lifestyle, so that in the Aakhirat (Hereafter) I may be able to attain a beautiful and peaceful abode."*

The object of wealth

Hadhrat Masrooq (radhiAllaahu anhu) asked Hadhrat Aishah (radhiAllaahu anha) what was mentioned most in the household of Nabi (sallAllaahu alaihi wasallam). She replied that Nabi (sallAllaahu alaihi wasallam) used to often mention that if a person had **two** valleys of gold, then too he would not be content and would be desirous of a third. The stomach of man would never be satisfied except with sand (i.e. in the grave). Then he said, *"Allaah Ta`ala accepts the Tawbah of those who make Tawbah. Allaah has given wealth so that*

man has the ability and strength to obey Him and so that he may give Zakaat from it."

Greed remains until death

Nabi (sallAllaahu alaihi wasallam) said, *"Every aspect of man gradually weakens (with age) except* ***two*** *things: (1) avarice (greed), and (2) desires (which instead of decreasing actually increase)."*

The statement of Hadhrat Ali (radhiAllaahu anhu) about things to be feared

Hadhrat Ali (radhiAllaahu anhu) said: *"O People! There are* ***two*** *things which I fear most for you, (1) never-ending worldly aspirations and (2) following nafsaani (base) desires. Listen! Never-ending aspirations makes one forget the hereafter and following base desires leads one astray."*

Three people, three things and three conditions

Nabi (sallAllaahu alaihi wasallam) said, *"I say with certainty (give a guarantee) that because of three things, three (types of) persons will be faced with three conditions, (1) One who subjects himself to the world, (2) one who is extremely desirous of the world, (3) one who is miserly with worldly wealth. Those upon whom befalls these three traits will most certainly be afflicted with the following three conditions, (1) such abject poverty, whereafter wealth will never be acquired, (2) such preoccupation whereafter freedom will never be enjoyed, and (3) such sadness and grief, whereafter happiness will never be felt."* [May Allaah Ta`ala save us all from such a calamity]

To construct buildings without necessity

Hadhrat Abu Darda (radhiAllaahu anhu) once said to the people of Hims (name of a place), *"Don't you people have any shame that you construct such places wherein you do not live (probably extra homes or homes to be left for after their death).You desire for such things which cannot be attained and you accumulate such wealth which you cannot consume (in fact, only death will satisfy your desires and your wealth will be distributed among others). The people before you used to construct solid and fortified buildings, accumulated great wealth and they had great aspirations, but their buildings became graveyards, their hopes were useless and dashed and their wealth was destroyed."*

The advice of Hadhrat Ali (radhiAllaahu anhu) to Hadhrat Umar (radhiAllaahu anhu)

Hadhrat Ali (radhiAllaahu anhu) once said to Hadhrat Umar (radhiAllaahu anhu), *"If you desire to meet with your **two** companions (Nabi - sallAllaahu alaihi wasallam - and Hadhrat Abu Bakr - radhiAllaahu anhu), then you will wear patches on your Kurtas and shoes, your desires will be little and you will be satisfied such that you will not eat (excessively)."*

Hadhrat Abu Uthmaan Mahdi (rahmatullahi alaih) states: *"I saw Hadhrat Umar (radhiAllaahu anhu) giving a sermon whist standing upon the Mimbar in the condition that he had upto 12 patches on his cloak."*

The clothes of Hadhrat Ali (radhiAllaahu anhu)

Once Hadhrat Ali (radhiAllaahu anhu) went to the marketplace with large, soiled clothing. Someone commented, *"Ameerul Mu`mineen! You in these clothes? According to your position*

and status you should be wearing beautiful and presentable clothing."

He replied, *"These clothes create humility and they resemble the clothing of the pious. Goodness lies in imitating the pious."*

Three things are the basis for evil

A pious person once said: *"Three things are the basis and foundation of all evils: (1) jealousy, (2) greed and (3) pride."*

The foundation of pride was laid by shaitaan. It was his pride that prevented him from making Sajdah to Hadhrat Aadam (alaihi salaam). The result was that he was accursed for eternity. Greed began with Hadhrat Aadam (alaihi salaam). It was greed that led him to eat from the tree in Jannat which was forbidden. The result was that he was debarred from Jannat. Jealousy began with Qaabeel (the son of Hadhrat Aadam – alaihi salaam). He murdered his brother Haabeel out of jealousy. The result was that he became a kaafir and was destined for the Fire of Jahannum for eternity.

The bequest of Hadhrat Aadam (alaihi salaam)

Hadhrat Aadam (alaihi salaam) advised his son, Hadhrat Sheeth (alaihi salaam) about **five** things and he also told him to relay this advice to his offspring:

1. Never be satisfied and content with this world and the life. Allaah Ta`ala disliked that I be contented with Jannat, which resulted in my being expelled therefrom.
2. Never act upon the desires of women. I ate from the forbidden tree in Jannat upon following the desires of my wife, and this resulted in my disgrace and shame.

3. Prior to executing any task, think carefully upon its outcome. Had I done that then I would not have been disgraced in Jannat.
4. Abstain from that act which creates a doubt and fear in the heart. At the time of eating the (forbidden) fruit in Jannat, I experienced fear in my heart, but I ignored it.
5. Prior to executing any task, first consult with the intelligent ones. Had I consulted (made mashwera) with the angels, then I would not have been ashamed.

Four from four thousand

Hadhrat Shaqeeq Balkhi (rahmatullahi alaih) said, *'From four thousand I chose four hundred, and from the four hundred I chose four Ahaadith:*

1. *Do not give your heart to an evil woman. Today she is yours and tomorrow she may become someone else's. If you obey and follow her, then she will lead you to Jahannum.*
2. *Do not incline your heart to wealth. Today that wealth will be temporarily yours, and tomorrow it becomes the property of someone else. Do not become unnecessarily perturbed over the wealth of "others". This same wealth is a blessing for others and a burden for you. If you place your heart in this wealth, then it will prevent you from the obedience of Allaah Ta`ala. You will develop the fear for poverty and pay homage to shaitaan.*
3. *Abstain from that action which creates an apprehension in the heart. The heart of a believer is like a testifier and a Mufti. At the time of doubt, it feels uneasy, for Haraam it fears and for Halaal it is at ease and contented.*
4. *Do not execute any action until such time that you are certain that it is correct and acceptable.*

Live your life as a traveller

Hadhrat Abdullaah Bin Umar (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said, *"Live in this world as a traveller and a passer-by, and count yourself amongst the dead."* Upon relating this Hadith, Hadhrat Abdullaah Bin Umar ((radhiAllaahu anhu) said to Hadhrat Mujaahid (rahmatullahi alaih), *"Do not concern yourself about the evening in the morning or about the morning in the evening. Do something (constructive) during your lifetime before death overcomes you and during your health before sickness befalls you, for you know not what the morrow brings (he who procrastinates today's work for tomorrow will always be full of regret and remorse)."*

The honour of reducing desires

Hadhrat Faqeeh (rahmatullahi alaih) said, *"That person who reduces his desires, Allaah Ta`ala will honour him in* ***four*** *ways:*

1. *He will be steadfast on obedience and Ibaadat (By being certain of death, a person's heart is diverted from the world and inclined towards the hereafter, which results in being regular in obedience and Ibaadat).*
2. *His sadness and worries decrease. (It is a reality that inclination to the world creates sadness and worries and a disinclination therefrom creates peace and contentment).*
3. *He will find contentment and satisfaction in minimum provisions. (When death is always staring one in the face, where is there a possibility of becoming ensnared in wealth?)*
4. *His heart is illuminated. (One's heart is illuminated through disinclination from the world, increase in the*

remembrance of Allaah Ta`ala and concern over halaal and haraam).

Things which illuminate the heart

The heart is illuminated through **four** things:

1. Keeping the stomach empty (i.e. one should not fill one's stomach to the brim even with *halaal* sustenance, let alone *haraam*).
2. The company of pious people.
3. To occasionally remember the sins perpetrated in the past.
4. To eliminate or decrease worldly aspirations, whims and fancies.

Increase in worldly aspirations and the test

Increasing one's worldly aspirations, one is tested with **four** things:

1. One becomes lax and lazy in executing virtuous actions.
2. Worldly worries and griefs are increased.
3. A greed and desire for more worldly wealth and possessions increases.
4. The heart hardens.

The things which harden the heart

Four things harden the heart:

1. To fill the stomach (when filling the stomach with *halaal* food results in hardening the heart, what can be said about *haraam* food?).
2. Companionship of evil persons.

3. To forget old sins.
4. Increase in worldly aspirations.

Every Mu`min must strive to decrease his worldly aspirations and desires and make a concerted effort to create a concern for the Aakhirat (hereafter). Who knows when the message of death comes knocking at one's door and whether the next breath will even be taken or not? None knows for certain whether he will be able to raise his feet the next moment or not.

Six pure qualities of a believer

Every believer must make a concerted effort to acquire the following six qualities (so that he may get the reality of this world and the Aakhirat (hereafter):

1. Acquiring of knowledge, so that one may discern between good and evil.
2. Befriending such persons who will enjoin one towards good and prevent one from evil (such persons are worthy of calling friends).
3. Recognising one's enemies (So that one may save oneself from harm. The greatest enemy is the *naffs* and *shaitaan*).
4. The ability to contemplate, so that one may take lesson from the Signs of Allaah Ta`ala.
5. To exercise justice with creation (so that on the Day of Qiyaamah, one has no enemies who will lay claim to their rights).
6. Preparation for death before its arrival (So that at the time of parting, one does not go with empty hands and regret).

"And prepare (your provisions for the journey to the hereafter). Indeed the best of provisions is Taqwa."

The actual wealth of man

Once Nabi (sallAllaahu alaihi wasallam), while commenting on the Aayat of Surah Takaathur, *"Mutual rivalry for piling up of worldly things diverts you, until you visit the graves",* said,

"Man says 'My wealth, my wealth!' Whereas it is not his wealth except that food which he has already consumed, and those clothes which he has worn out and that money he has spent in the Path of Allaah Ta`ala."

Five wise points

Hadhrat Hasan Basri (rahmatullahi alaih) said that he had found five things written in the Tawraah:

1. Wealth is found in contentment.
2. Peace is found in isolation.
3. Freedom is found in abandoning of desires.
4. Love is found in abandoning inclination.
5. Pleasure of a long life is found in patience and contentment in a short life.

Companionship of Nabi (sallAllaahu alaihi wasallam) in the Aakhirat (Hereafter)

Nabi (sallAllaahu alaihi wasallam) once mentioned, *"Aishah! If you wish to accompany me and reach me in Jannat, then basic provisions in this world should suffice for you. Stay away from the companionship of the wealthy. Do not regard as old any item of clothing until it is patched."* Once he made a dua, *"O Allaah! Grant I`faaf (chastity) and Kafaaf (sufficient sustenance) to those who love me."*

Love for this world is the reason for grief and sadness

Hadhrat Hasan Bin Ali (radhiAllaahu anhu) reports from Rasulullaah (sallAllaahu alaihi wasallam): *"Desire for this world increases grief and worry. Detachment (from the world) contributes to contentment in the heart and body."* He said, *"I do not fear poverty for you as much as I fear for you (such) wealth, that the world becomes easy and spread out for you, and that, just like the former nations, it becomes a means for your pride and arrogance which eventually leads to your downfall and destruction."* He also said, *"The reformation of the predecessors of this Ummat will be achieved through Zuhd (abstinence) and Yaqeen (firm belief in Allaah Ta`ala), and the destruction of the latter group of this Ummat will be due to miserliness and greed."*

Three special rewards for patience

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports that a messenger on behalf of the Fuqaraa (poor) once came to the gathering of Nabi (sallAllaahu alaihi wasallam). Nabi (sallAllaahu alaihi wasallam) welcomed him and told him, *"Blessed are you and those you represent. Allaah loves you and those you represent."*

The messenger placed a request to Nabi (sallAllaahu alaihi wasallam) on behalf of the Fuqaraa. They made a representation that the wealthy ones have surpassed them (in good actions). The wealthy have attained high ranks by virtue of their being able to perform Hajj, Umrah and give charity from their wealth, while the poor are deprived of these. Nabi (sallAllaahu alaihi wasallam) said: *"Convey my message to the Fuqaraa – If you adopt patience and have hope in Allaah Ta`ala for reward, then I assure you of* ***three*** *favours, which wealth has no share:*

1. *There will be such palaces in Jannat which are made from red rubies and the inmates of Jannat will be looking up and admiring them like how the inhabitants of earth look up at the stars. None will be able to enter them except a Faqeer Nabi, Faqeer Shaheed and Faqeer believer.*
2. *The poor will enter into Jannat five hundred years before the wealthy. (Hadhrat Sulaimaan (alaihi salaam) will enter Jannat forty years after the other prophets, the reason for this delay being his kingdom).*
3. *If the wealthy and poor recite the third Kalimah (or any other Tasbeeh) with sincerity, then the wealthy will not receive the same reward as the poor, even if, together with this, they spend ten thousand Dirhams in charity. (This applies to all good actions). "*

The messenger relayed this news from Nabi (sallAllaahu alaihi wasallam) and the Fuqaraa were pleased, and they said, *"We are Pleased O our Rabb! We are pleased O our Rabb!"*

THE WASIYAT (ADVICE) OF RASULULLAAH (sallAllaahu alaihi wasallam)

Nabi (sallAllaahu alaihi wasallam) advised Hadhrat Abu Zarr (radhiAllaahu anhu) about **seven** things and told him never to abandon them:

1. Companionship and love for the poor.
2. To look upon those who are smaller and lower (in rank and status) than yourself. (This inculcates the blessing of Shukr in a person). This point refers to worldly matters. With regards to Deeni matters one should

always look upon those who are higher in rank and status than one, since this will create the desire to carry out good acts.

3. Maintain (family) relations at all times, even if others cut relations (actual maintaining of relations *is* with those who cut ties).
4. Constantly recite *Laa Howla Wa Laa Quwwata Ilia Billaah* (this Kalimah is the treasure of the pious).
5. Never ask anyone for anything (Our beloved Nabi (sallAllaahu alaihi wasallam) had such great concern and consideration for the respect, honour and dignity of this Ummat).
6. Never fear the scolding of those who criticise when you carry out the actions which are pleasing to Allaah Ta`ala. (This is the sign of those who are close to Allaah Ta`ala).
7. Always and under all conditions speak and proclaim the Truth, even though it may be bitter (This is the best Jihad).

The Sahaabah (radhiAllaahu anhum) relate that after this advice, the condition of Hadhrat Abu Zarr (radhiAllaahu anhu) became such that if he was mounted upon a conveyance and his whip would fall from his hands, he would not ask anyone to give it to him, rather he would dismount and pick up the whip himself. (If only we could appreciate and realise our own worth, honour and self-respect.)

The doubt of the Angels and Allaah Ta`ala's answer

Once the angels asked Allaah Ta`ala, *"O Allaah! You have opened the doors of (easy and plentiful) sustenance for the kuffaar in the world and You have closed for them the doors of difficulties and hardship (considering they are Your enemies). On the other hand, You have made the life of this world difficult for the Muslims (who are in actual fact Your*

friends) and You have allowed difficulties and hardship to rain down upon them. (What is the wisdom behind this?)"

Allaah Ta`ala told the angels to go and have a look at the punishment that is awaiting the *kuffaar* in the Aakhirat (Hereafter) and at the benefits and blessings awaiting the believers (and then to come and ask Him). The angels saw the reward awaiting the people in the Aakhirat (Hereafter) and thereafter exclaimed: *"Our Rabb! In comparison to the punishment of the Aakhirat (hereafter), the ease and comfort of the world do not compare. Similarly, considering the blessings and favours of Jannat, there will be absolutely no thought given to any of the difficulties on earth."*

This world and its value in the Sight of Allaah Ta`ala

Nabi (sallAllaahu alaihi wasallam) said, *"The accumulators of wealth are debased and disgraced in the Sight of Allaah Ta`ala. However, those who spend generously in charity are loved by Him."*

Those who are continuously engrossed in and concerned about accumulating wealth are debased in the Sight of Allaah Ta`ala. If they gain entry into Jannat, then they will not reach the same level and station there, as the poor. If their lot is in Jahannum, then they will be in its lowest depths. The exception to this will be those believers who continuously spend (from their abundant wealth) in the Path of Allaah Ta`ala (in charity and alms), such that they are saved from the evil effects of wealth.

The claim of Shaitaan

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *"Shaitaan says: ' The wealthy person will never attain success because I*

will most certainly immerse and preoccupy him in one of ***three*** *things:*

a. *I will beautify the worldly wealth and possessions for him to such an extent that he will most certainly fail to fulfil his duties.*
b. *I will simplify the way for him to acquire wealth (such that he will find it difficult not to spend his wealth in illegal avenues and ways due to his having an excess of wealth).*
c. *I will fill his heart will an insatiable love for wealth (such that he will be so obsessed in amassing wealth that he will not distinguish and differentiate between halaal and haraam acquisitions).'"*

Is business to be granted preference or Ibaadat?

Hadhrat Abu Darda (radhiAllaahu anhu) states, *"At the time of Nabi's (sallAllaahu alaihi wasallam) proclaiming the Nubuwwat, I was engaged in business trading. I tried my utmost (after proclamation of the Nubuwwat of Nabi - sallAllaahu alaihi wasallam) to keep myself equally occupied in business and Ibaadat. However, I found this task daunting. It became apparent that I had to abandon one of the two. Eventually I decided to abandon trading and opted for Ibaadat. Alhamdulillah, today I am entirely pleased and satisfied at my choice. I never have the desire or yearning to have a business just outside the Musjid such that I may be present in the Musjid for Salaat and at other times I may attend to the business, even if I have to make a daily profit of 40 Dinaars (gold coins)."* Someone asked him: *"Why is this?"* He replied: *"For fear of giving an account in the hereafter."*

Warning: This was the personal preference and choice of Hadhrat Abu Darda (radhiAllaahu anhu), which was the result of his excessive fear for Allaah Ta`ala and the need to perfect his Imaan. This is an extremely elevated status and position.

It is not possible for every person to be able to follow this example. Trading is not merely something which is permissible; it forms an integral and necessary part of the Deen, whose virtues and benefits have been enumerated in numerous Ahaadith. In one narration, Nabi (sallAllaahu alaihi wasallam) said, *"The believing traders and I will be like this in Jannat"*, saying this, Nabi (sallAllaahu alaihi wasallam) lifted his forefinger and middle finger.

Just as Ibaadat is Fardh upon every believer, so too is earning a *halaal* income. Nabi (sallAllaahu alaihi wasallam) has mentioned that conducting business is the best of all trades. It is much better to engage in Ibaadat at the time of Ibaadat and during the balance of the time to occupy oneself in conducting business and earning *halaal rozi* (sustenance) with the believing businessmen, than to spend all the time in Ibaadat with that stomach which is nourished by the stretching of one's hands to others and having to depend on alms, handouts and charity.

Wherever business is castigated, it refers to that business which involves disobedience to the Shariah and makes one forget the hereafter.

Two qualities of Sayyid-e-Aalam (sallAllaahu alaihi wasallam)

Rasulullaah (sallAllaahu alaihi wasallam) said, *"Poverty means difficulty in this world and pleasure in the Aakhirat (hereafter), whilst wealth means happiness in this world and difficulty in the Aakhirat (hereafter)."*

He also said: *"Every person has a desire and I have two – (1) Poverty and (2) Jihaad. Whoever loves these two qualities, has indeed displayed his love for me and whosoever detests and dislikes these two, has indeed displayed hatred for me."*

Warning: It is imperative for every Muslim to be concerned about poverty and the poor. The love for the Best of all Creations (sallAllaahu alaihi wasallam) lies in the love for the poor. Allaah Ta`ala had instructed His Rasool (sallAllaahu alaihi wasallam) to love the companionship of the poor. Once `Uyayna Bin Hussein Fazaari, who was the leader of his tribe, came in the presence of Nabi (sallAllaahu alaihi wasallam). It so happened that at that time Hadhrat Salmaan Farsi, Hadhrat Suhaib Rumi, Hadhrat Bilaal (radhiAllaahu anhum), etc. and other poor persons, whose clothing were soiled and sweaty, were sitting in the gathering of Nabi (sallAllaahu alaihi wasallam). Upon seeing them `Uyayna exclaimed, *"We are honoured people. You should remove these people at our coming. We find it distasteful to sit in their presence because of their dirty clothing."*

Upon this, the Aayat was revealed:

"And keep yourself (O Muhammed-sallAllaahu alaihi wasallam) patiently with those who call on their Rabb (i.e. your companions) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and the glitter of the life of this world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lust and whose affair (deeds) has been lost."

The status and rank of the Fuqaraa and Ghurabaa (poor and destitute)

Hadhrat Hasan Basri (rahmatullahi alaih) reports that Nabi (sallAllaahu alaihi wasallam) said that on the Day of Qiyaamah, Allaah Ta`ala will recognise some of His servants the same way as we meet and recognise each other in this world. Allaah Ta`ala will say to a Faqeer, *"I have not made you poor in the world so as to disgrace you. In fact, I wish*

to raise your status in the Aakhirah instead of the world and to grant you a special honourable position. There are many people who are standing in the line of those destined for Jahannum, you go there and whosoever assisted you in the world, take his hand and lead him to Jannat." This person will go and take many people with him to Jannat.

This is the honour and status that will be granted to the poor ones who bore the difficulties and trials of this world. It is for this reason that Rasulullaah (sallAllaahu alaihi wasallam) said that we should foster Muhabbat with the poor and with them lies a great treasure. He said, *"On the Day of Qiyaamah it will be said to them (the poor) that they should take to Jannat whoever gave them a piece of bread or a drink of water in this world."*

Five specialities of the Fuqaraa

Faqeeh (rahmatullahi alaih) states: *"Five special traits and qualities are mentioned in the Ahaadith regarding the poor:*

1. *A Faqeer (poor person) receives more reward for a good action than a wealthy person (even though the deed of both are the same).*
2. *A poor person is not able to fulfil his desire because of his poor state; hence he will be reward for every desire of his (provided he exercises patience).*
3. *The poor will enter Jannat before the wealthy (even though they may both be equal in deeds).*
4. *The reckoning of the poor will be easy on the Day of Qiyaamah (there is no talk of any monetary account to be given by the poor!).*
5. *On the Day of Qiyaamah, the poor will not feel ashamed of the wealthy (at that time the wealthy will wish that they had been poor in the world).*

One dirham is better than a hundred thousand

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *“There are times when the Sadaqah (charity) of one Dirham is better than one hundred thousand Daraahim [plural of Dirham].”*
“How is that? “ asked the Sahaabah (radhiAllaahu anhum).
Nabi (sallAllaahu alaihi wasallam) replied, *“A wealthy person gives one hundred thousand Dirhams from his wealth whereas a poor person who has only two Dirhams gives one of them in charity. This one Dirham of the poor person is better than the one hundred thousand of the rich man.”*

The reward for not having a desire fulfilled

The Sahaabah (radhiAllaahu anhum) asked Nabi (sallAllaahu alaihi wasallam), *“Will we receive a reward from Allaah Ta`ala for not being able to acquire what we sometimes desire due to a lack of money?”* Nabi (sallAllaahu alaihi wasallam) replied, *“If you do not receive a reward for it, then what else will you receive?”*

Dahaak (rahmatullahi alaih) said, *“A person goes to the marketplace and he sees something which his heart desires, but due to not having any money in his pocket, (he cannot purchase it but) makes Sabr hoping to receive reward (instead of it). He will receive a reward which is much more than spending one hundred thousand Dirhams in charity.”*

The praise of the Faqeer in the Qur`aan Majeed

Faqeeh (rahmatullahi alaih) states that the praises for the poor can be ascertained from the Aayat quoted below:

“Establish Salaat, pay Zakaat and obey the Rasool so that you may be blessed.”

In this Aayat, Allaah Ta`ala has coupled the right of the poor, which is Zakaat, together with His right, which is Salaat. This is sufficient proof of the virtue and honour of the poor.

A wonderful example of the Faqeer

Someone states so beautifully: The Faqeer is, compared to the wealthy, like a washer-man, a doctor, a messenger, a protector and an intercessor.

1. Washer-man – The wealthy discharge their Sadaqah on the poor and in this way their wealth is cleansed (it is as though the poor have cleansed the wealthy and purified them).
2. A Doctor – The wealthy are cured from their illness by giving Sadaqah to the poor (the duty of the doctor is to devise ways and means to cure the ill).
3. Messenger – The wealthy, by giving their Sadaqah to the poor, convey Thawaab to their deceased (Had there been no poor people, then how would the wealthy ever be able to convey Thawaab-e-Jaariya to their deceased)?
4. Protector – When the wealthy give Sadaqah to the poor they thereby receive the duas of the poor, which is a means of their wealth being protected.
5. Intercessor – On the plains of Resurrection, the poor will intercede on behalf of their benefactors (the wealthy who spent on them). Therefore the wealthy should be indebted to the poor.

Those who look down upon the poor are accursed

Hadhrat Ibn Abbaas (radhiAllaahu anhu) said, *"That wealthy person who shows off (owing to his wealth) and the one who looks down upon the poor (due to their poverty) are accursed."*

The statement of Hadhrat Abu Darda (radhiAllaahu anhu)

Hadhrat Abu Darda (radhiAllaahu anhu) said, *"We have been unjust to our wealthy brothers. We are all equal in eating, drinking and clothing ourselves (the difference lies only in the manner and quality). Even the wealthy cannot utilise their excess wealth. Yes, they look at it. (Looking at it, even we get that opportunity, but the wealthy have the added responsibility of protecting it, which we are totally free of). However, on the Day of Qiyaamah, they will be accountable for that wealth whilst we will be saved from it."*

Three praiseworthy qualities of the poor and the wealthy

Hadhrat Shaqeeq Zaahid (rahmatullahi alaih) said, *"The poor have chosen (1) peace and contentment of soul, (2) worry-free heart and (3) easy reckoning for themselves and the wealthy have opted for (1) tumultuous soul, (2) an occupied heart and (3) a difficult reckoning."*

The 'shortage' of wealth leads to the contentment of the soul, peace of the heart and an easy reckoning on the Day of Qiyaamah. An excess of it (wealth) causes difficulty and worry in the world, is a continuous preoccupation and a severe reckoning in the hereafter.

The claim of four without having four is "Baatil"

Haatim Zaahid (rahmatullahi alaih) stated: *"That person who claims four things without having (another) four is a liar:*

1. *He claims to have love for Allaah Ta`ala but he does not abstain from His prohibitions.*

2. *He claims to have love for Jannat, without making any effort and striving towards the obedience of Allaah Ta`ala.*
3. *He vociferously claims to have love for Nabi (sallAllaahu alaihi wasallam), but he rebels against (imitating) the qualities and lifestyle (of Nabi - sallAllaahu alaihi wasallam)*
4. *He desires the highest stage in Jannat but remains aloof from the company of the Fuqaraa and Masaakeen."*

Four things which keep one away from goodness

An intelligent person once said that the person who acquires the following four qualities will be deprived of all goodness:

1. He who oppresses and takes advantage of those subservient to him.
2. Disobedience to one's parents.
3. To look down upon the poor.
4. To find fault and slur the Miskeen.

Poverty is a desirable thing

Hadhrat Abu Sa`eed Khudri (radhiAllaahu anhu) said, *"Know! Never be inclined to haraam wealth because of poverty and hardship. I have heard Rasulullaah (sallAllaahu alaihi wasallam) making the following dua: 'O Allaah! Grant me death in the state of poverty and resurrect me with the poor.'"*

Hatred, animosity, and Wealth

The booty of *Qaadisiya* was brought to Hadhrat Umar (radhiAllaahu anhu). He overturned it and started crying. Hadhrat Abdur Rahmaan Bin Auf (radhiAllaahu anhu) asked,

“Ameerul Mu`mineen, this is an occasion of rejoicing and happiness, not one for grief.”
Hadhrat Umar (radhiAllaahu anhu) replied, *“Yes. However hatred and animosity are necessary corollaries for that nation who are enriched with wealth.”*
(Hatred and animosity are necessarily attached to wealth. The proof of this can be seen around us day and night).

Rasulullaah (sallAllaahu alaihi wasallam) said: *“Every Ummat had a Fitnah and the Fitnah of my Ummat is wealth.”*
“The most beloved and closest servants to Allaah Ta`ala are the poor and needy. This is the reason why most of the Ambiyaa (alaimus salaam)were not wealthy.”

Ahaadith

Rasulullaah (sallAllaahu alaihi wasallam) said:

- *“Two hungry wolves are not as dangerous to sheep as are greed and the pursuit of wealth to the Deen.”* [Tirmidhi]
- *“Two things make man old and grey haired – greed for wealth and age (longer life).”* [Agreed upon]
- *“Two qualities remain young (never age) in an old person – love for the world and increase in aspirations.’*[Agreed upon]
- *“The excuse of an old man who reaches the age of sixty is not accepted by Allaah Ta`ala.”* [Bukhari]

A young person always thinks that old age is far away and that when the effects of old age manifests themselves on him, then he will repent. So, for that person who reaches the age of sixty, he has no excuse. Also, a person should not wait for a later opportunity to make Tawbah. He should pay attention to repenting immediately.

ABSTINENCE FROM THE WORLD

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *"That person who makes the Aakhirah his objective, Allaah Ta`ala rounds up all his work (i.e. makes his worldly work and objectives easy and manageable) and creates independence in his heart. The world is placed (in a disgraceful state) at his feet. As for that person who makes the world his objective, his work is scattered and disbursed, poverty becomes his lot, and he does not get (anything) except what has been destined for him."*

Once Hadhrat Umar (radhiAllaahu anhu) came in the presence of Nabi (sallAllaahu alaihi wasallam). He saw that the back of Nabi (sallAllaahu alaihi wasallam) had the marks and impression of a straw mat. He began to cry uncontrollably. When asked the reason for his crying, he replied that the enemies of Allaah Ta`ala, the Qaisars and Kisras (rulers of Persia and Rome), were living in the lap of luxury, whilst the best of all creation (sallAllaahu alaihi wasallam) has the marks of a straw mat on his back.
Nabi (sallAllaahu alaihi wasallam) said, *"O Umar! These people have been given all the pleasures of this world, whilst for us all the pleasures of Jannat have been accumulated and stored."*
(If only anyone would understand the reality of this, then poverty and strained conditions would become a luxury!)

The fear of Hadhrat Ali (radhiAllaahu anhu)

Hadhrat Ali (radhiAllaahu anhu) once mentioned that he has **two** great fears for people: (1) An increase in their hopes and desires, and (2) The fulfilling of these desires.

Increase in hopes makes one forget the Aakhirah and following of desires are the means of deviation from the Straight Path. The world is behind you and the Aakhirah ahead. Today man is capable of action and no reckoning whereas tomorrow (in the Aakhirah) there will be reckoning and no action. Whatever you can do, do it today, for tomorrow you will not be able to do anything.

Every human is a traveller in this world

Sahal Bin Abdullaah Tastari (rahmatullahi alaih) used to spend excessively in the Path of Allaah Ta`ala. His mother and close family complained to Hadhrat Abdullaah Bin Mubaarak (rahmatullahi alaih) and told him to advise Hadhrat Sahal and warn him that one day very soon at the rate of him spending his wealth, he would be poverty-stricken. Hadhrat Abdullaah Bin Mubaarak spoke to Hadhrat Sahal, who replied, *"Hadhrat, if someone wishes to travel from Madinah to Rustaaq (name of a place), where he intends to set up home. He even purchases a piece of land in Rustaaq. Tell me, should this person take with him (from Madinah) all his belongings or should he leave some of it behind?"*
Hadhrat Abdullaah Bin Mubaarak (rahmatullahi alaih) replied: *"Most certainly he should take along all his belongings."*
Hadhrat Sahal then said: *"What then can be said of a person who will be leaving this world shortly and making the journey to the Aakhirah?"*

He who spends his wealth on the temporary and transitory pleasures of this world will have only regret and remorse, whereas the wealth spent in the Pleasure of Allaah Ta`ala, will be a means of honour, triumph and success (in the Aakhirah). An intelligent person is he who is satisfied with just the basic necessities of this world and he does not waste his valuable life on earth in pursuing the debased 'pleasures' of the world.

The reality of the world and the Aakhirah

Hadhrat Jabar (radhiAllaahu anhu) explains, *"I was in the presence of Nabi (sallAllaahu alaihi wasallam), when a person came to him, who was extremely handsome and who had crispy clean clothing. After making salaam, he asked: 'O Rasuiuilaah! Explain the reality of this world.' Nabi (sallAllaahu alaihi wasallam) replied, 'This world is the likeness of the dream of one who is sleeping.' This person then asked regarding the reality of the Aakhirah, whereupon Nabi (sallAllaahu alaihi wasallam) replied, 'The Aakhirah is everlasting. One group will enter Jannat and the other Jahannum.' The questioner asked: 'What is Jannat?' Nabi (sallAllaahu alaihi wasallam) replied, 'It is the recompense for the good actions carried out in the world. (This is for those who have sacrificed at the expense their world).' He then asked regarding Jahannum. Nabi (sallAllaahu alaihi wasallam) said, 'It is the recompense for the evil actions executed in the world.' The questioner then asked, 'Who is the best group amongst this Ummat?' Nabi (sallAllaahu alaihi wasallam) replied, 'Those who obey Allaah Ta`ala in this world.' He then asked, ' Fine, tell me, how is a person supposed to spend his life?' Nabi (sallAllaahu alaihi wasallam) replied, 'Like one who is seeking a caravan, and he is always alert in trying to attain his objective.' He asked: 'How long is the stay in this world?' Nabi (sallAllaahu alaihi wasallam) replied; '(It is as long as) The one who remains behind the moving caravan. (That is, extremely short).' He asked, ' What is the distance between the world and Aakhirah?' Nabi (sallAllaahu alaihi wasallam) replied: 'The blinking of an eyelid.'*

After asking these questions, this person went away. Rasuiuilaah (sallAllaahu alaihi wasallam) said: 'That was Jibraeel (alaihi salaam), who came to explain the reality of the world and the Aakhirah, so that you may detach yourselves from the world and strive for the Aakhirah.'

Strange is that person who believes in the Aakhirah, yet he strives for this world.

How did Hadhrat Ebrahim (alaihi salaam) become the friend of Allaah Ta`ala?

Someone asked Hadhrat Ebrahim (alaihi salaam), *"On what basis did Allaah Ta`ala make you his friend?"*
He replied, *"**Three** things:*

1. *Whenever I was faced with two possibilities, I would always opt for that for that in which lay the Pleasure of Allaah Ta`ala.*
2. *Regarding my sustenance, which Allaah Ta`ala had promised, I never made any preparations or arrangement for it.*
3. *I never sat down to partake of any meal without a guest."*

Four prerequisites for keeping the heart alive

The statement of some wise person:
"The life of the heart is based on four things: knowledge, pleasure, contentment and striving."

Knowledge – The acquisition of those things which please him.
Pleasure – A person can easily reach this stage if he acquires the quality of being pleased with the Decree of Allaah Ta`ala.
Contentment – Contentment is the result of pleasure. After attaining pleasure one reaches the state of contentment.
Striving – After contentment, striving (to hold the world in disgust and contempt) is a quality which is necessarily acquired. Striving has **three** stages:
First stage: Recognition of the world and abandoning it

Second stage: Service to The Creator and earning His respect
Third stage: Desire for the Aakhirah, and then to pursue it.

Four barriers to wisdom

Yahyah Bin Ma`aaz (radhiAllaahu anhu) said, *"Wisdom descends from the heavens onto the heart. It does not permeate that heart which has four qualities, (1) The heart which is inclined towards the world, (2) The heart that worries about yesterday, (3) Jealousy of fellowmen, (4) Love for fame."*

He also mentioned: *"Every intelligent person should necessarily carry out **three** actions, (1) Abandoning the world, before the world leaves him, (2) Preparation for the grave before entering it, (3) Pleasing The Creator, before going to meet Him."*

The statement of Hadhrat Ali (radhiAllaahu anhu)

Hadhrat Ali (radhiAllaahu anhu) mentioned, *"That person who has acquired for himself **six** qualities has effectively made a complete effort for entry into Jannat and has saved himself from Jahannum;*

1. *Recognition of Allaah Ta`ala, and occupying himself in being obedient to Him,*
2. *Recognition of shaitaan and making active efforts to oppose him,*
3. *Recognition of the Haqq and following it,*
4. *Recognising the reality of Baatil and maintaining total aloofness from it,*
5. *Recognition of the world and abstaining from it,*
6. *Concern for the Aakhirah and pursuing of it."*

Four signs of wretchedness

Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Ali (radhiAllaahu anhu):*"Four things are the signs of wretchedness; (1) The eyes being closed to tears, (2) Hardness of the heart, (3) love for wealth, (4) Excessive hopes."*

He said: *"If the world had even the value of a wing of a mosquito in the Sight of Allaah, then He would not have granted the kaafir even a sip of water to drink."*

Hatred for the world

Hadhrat Abdur Rahmaan Bin Uthmaan (radhiAllaahu anhu) said: *"We were once in the company of Rasuiuilaah (sallAllaahu alaihi wasallam) when night fell. We performed our Fajr Salaat close to the rubbish-site of a certain village. We saw a recently-dead kid (baby goat) lying close-by and its skin was covered in insects. Upon seeing this Nabi (sallAllaahu alaihi wasallam) stopped his conveyance and brought our attention to it and said: 'Look at how the people of this village have displayed their independence (dislike) for this baby goat. Whereas this is a desired possession for them (i.e. to have animals). 'Then he said: 'I take an oath in that Being in whose Hand my life lies that the world is more despicable and debased in the Sight of Allaah Ta`ala (than this dead kid).'"*

The prison for the believers and Jannat for kuffaar

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *"The world is a prison for the believer, the grave is his fort and Jannat is his final abode, whereas this world is a Jannat for the kaafir, the grave is his prison and Jahannum is his final abode."*

The believer, regardless of his affluent condition in this life, in, at the time of death when he sees the bounties and benefits of Jannat, this world will seem to have been a prison for him. Whatever deplorable condition the kaafir lives in this world, at the time of his death when he sees Jahannum (compared even to his utterly depraved state in this world) his worldly condition will seem to have been a Jannat.

The grain is in Jannat and the chaff/husk is in Jahannum

How excellent is the statement of Hadhrat Yahya Bin Ma`aaz Raazi (rahmatullahi alaih), *"This world is the farm of Allaah Rabbul Izzat. Man is the seed. Death is the sickle. Malakul Maut is the harvester. The grave is the thresher. The Plain of Resurrection is the sorter and Jannat and Jahannum are the storehouses. The seeds are in Jannat and the chaff/husk is in Jahannum."*

Hadhrat Luqmaan (alaihi salaam) said to his son, *"Son! This world is like a deep sea and many people have drowned in it. (Hence) you should make Taqwa your ship (so that you may be saved from drowning and safely reach your destination)."*

How durable and firm is this ship

In the ocean of this world, good deeds are like its ship. Tawakkul (trust in Allaah Ta`ala) is its ceiling, The Kitaab of Allaah Ta`ala is the guide. Saviour from its desires is the rope. Death is the shore. The Plain of Resurrection is the intended destination and Allaah Ta`ala is The Owner thereof.

How ugly and deformed is this world

Hadhrat Ibn Abbaas (radhiAllaahu anhu) said, *"On the day of Qiyaamah, the world will be brought in the form of an old hag. Her hair will be grizzled and assorted (some white and some*

black). Her eyes will be blue. Her teeth will be protruding in the front. She will be so ugly that anyone looking at her will sense dislike and aversion. The world will be made to face the creation and they will be asked, 'Do you recognise this?' They will reply in the negative. It will then be said to them that this is your beloved world, where you gloated. You killed each other, fought over and spread mischief therein. The world will be flung into Jahannum. She will say, 'O Allaah! Where are my beloved ones and those who desired me?' They will also all be made to join her." – May Allaah Ta`ala save us all from this.

NOTE: The world will not be flung into Jahannum as a punishment, but rather due to the pining and regret of its lovers. Similarly, the idols will be flung into Jahannum with the Mushrikeen because of their grief, regret and pining for them. It is expected of the intelligent and understanding human being that they use the benefits and uses of the world only according to his necessities. The balance of his time and energies should be expended in striving for the Aakhirah. He should not immerse his heart so deep into the world that he forgets the Aakhirah.

"There are some such intelligent servants of Allaah Ta`ala, who have abandoned the world out of fear for its mischiefs and immoralities. They have contemplated deeply and sensed that this is not the home of life. They regard the world as being a deep ocean and have taken good deeds as their ship."

You are surprising

Hadhrat Isaa (alaihi salaam) said, *"It is surprising that you make a concerted effort and strive extraordinarily for this world, when your allotted sustenance will reach you anyway, and, you make no effort for the Aakhirah, when you will not*

receive any sustenance without having executed good deeds (in this world)."

The fruits of love for this world

Hadhrat Abu Ubaidah (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that **three** things are the result of love for this world:

1. Never-ending occupation and busyness (every businessman has experience of this).
2. Never-ending hopes and desires (where man will reach the grave before he fulfils them).
3. Such greed and deep desires, where there is no sign of contentment or satisfaction (with one's lot) – (This is what destroys man and renders him worthless).

The seeker and the sought

The world and the Aakhirah are both the seekers and the sought. That person who makes the Aakhirah his sought after objective, this world will become his seeker such that it will be degraded and fall at his feet. As for that person who makes this world his sought after objective, the Aakhirah will become his seeker and await the opportunity to grab him at the time of death.

How wonderful isn't this statement

Abu Haazim (rahmatullahi alaih) states, *"I have found the world divided into* ***two*** *portions: The first portion is that which is for me. It reaches me under every condition and cannot go to anyone else. The second is that which is for others, beside myself. I am not able to reach and attain it. Whoever it belongs to, will acquire it.*

Now tell me, which one of these two should I waste my life for?
Similarly, those things which have been bestowed to me are of two types: Either these things will be used up or be completely finished before me or I will leave them behind for others.
Now tell me, in favour of which of these must I now displease my Rabb?"

Can you find a parallel for this?

Hadhrat Salmaan (radhiAllaahu anhu) was ill and Hadhrat Sa`ad (radhiAllaahu anhu) went to visit him. When Hadhrat Salmaan (radhiAllaahu anhu) saw him, he began crying. When he was asked the reason for crying and told that Nabi (sallAllaahu alaihi wasallam) was pleased with him until his last (This was said to him, on the assumption that he was crying for fear of death). He (Hadhrat Salmaan -radhiAllaahu anhu) said,: *"I am not crying due to fear of death of desire for this world. In fact, I am crying because Nabi (sallAllaahu alaihi wasallam) had instructed us to live life as though we are travellers and passer-bys and I have in my midst plenty possessions (How will I be able to show face to Nabi - sallAllaahu alaihi wasallam – tomorrow, on the Day of Qiyaamah?)."*
At that time, Hadhrat Salmaan (radhiAllaahu anhu) had in his possession, one tub (for washing his clothing), one large utensil (plate) and one water-canister. [Allaahu Akbar! Can we ever imagine such abstinence and piety in our era?]

Sa`ad (radhiAllaahu anhu), who was beyond himself, said: *"Give me some advice."* Hadhrat Salmaan (radhiAllaahu anhu) replied, *"Remember Allaah Ta`ala especially on* ***three*** *occasions; (1) When making an intention (for any work whatsoever), (2) When taking a decision (So that you do not*

waver from justice), (3) At the time of fulfilling an oath (So that you are not faced with breaking the promise)."

Who is a Zaahid (One who practices abstention)?

Someone asked Nabi (sallAllaahu alaihi wasallam), *"Who is the biggest Zaahid?"*
He replied: *"He who does not forget the graveyard and his decomposing body. He refrains from the vain beauties of this world and prefers that which is everlasting to that which is temporary. He does not count yesterday amongst his days and he counts himself amongst the dead."*

Where can four things be found?

A wise person once said, *"We have sought for four things in four places but have not found them there. In fact, we found them to be elsewhere:*

1. ***Independence*** -- *We sought it in wealth, but it was found in contentment. (Many people still linger under the misconception that independence is in wealth).*
2. ***Comfort and ease*** – *We sought for it in abundance of wealth, but found it in the deficiency of wealth. (The general masses amass great wealth in the hope of attaining comfort).*
3. ***Honour and dignity*** – *We sought for it in the creation, but found it in Taqwa. (How misled are our fame-loving brothers!)*
4. ***Blessings*** – *We sought for it in food and drink but found it in forgiving and pardoning, and in Islaam. (What bigger blessing is there than Islaam?)"*

Concern for the world and its three penalties

Nabi (sallAllaahu alaihi wasallam) said, *"That person who awakens in the morning with concern for the world, three things will most certainly befall him (as a punishment): (1) A never-ending worry, (2) Such occupation wherefrom he will not find freedom, (2) Never-ending poverty and shortages."*

An extremely valuable saying

Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhu) used to always say, *"Every person awakens each morning as a guest and his wealth (which is in his possession) as a trust. A guest will have to depart eventually and a trust will have to be returned."*

The key to goodness and evil

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *"All evil is stored and locked in one place. Its key is love for the world. Similarly, all goodness is locked up in one place and its key it abstaining and detachment from the world."*

How wrong man thinks

Hadhrat Anas (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said, *"Allaah Ta`ala says, 'I expand the world for My believing servants, which pleases them, whereas they are unaware that this expansion (in worldly assets) actually takes them further away from Me. When I constrain the world for My believing servants, then they are saddened and grieved, whereas this condition actually brings them closer unto Me.'"*

Who is heavy and who is light?

Once Nabi (sallAllaahu alaihi wasallam) took hold of Hadhrat Abu Zarr's (radhiAllaahu anhu) hand and led him out. Nabi (sallAllaahu alaihi wasallam) told him, *"O Abu Zarr! Ahead of you is a difficult pass/valley, through which only the light ones will be able to pass."* Hadhrat Abu Zarr (radhiAllaahu anhu) asked, *"O Rasuiuilaah (sallAllaahu alaihi wasallam)! Am I heavy or light?"* Nabi (sallAllaahu alaihi wasallam) replied, *"Do you have food for today?"* He said, *"Yes, I do."* Nabi (sallAllaahu alaihi wasallam) asked, *"Do you have food for tomorrow?"* He replied, *"Yes, I have food for tomorrow."* Nabi (sallAllaahu alaihi wasallam) then asked, *"Tell me, do you have food for the day after next?"* He replied, *"No, I do not have food for the day after next."* Nabi (sallAllaahu alaihi wasallam) then said, *"You are light. If you had food for the day after next, then you would have been (classified as) heavy."*
(Those who hanker after and concern themselves over much about their sustenance should take heed!)

THE BENEFITS AND VIRTUES OF PATIENCE FOR THOSE UPON WHOM SOME CALAMITY HAS BEFALLEN

Concise speech

Hadhrat Ibn Abbaas (radhiAllaahu anhu) said, *"Once Nabi (sallAllaahu alaihi wasallam) said to me, 'Son, I will teach you such words, which will benefit you;*

1. *Safeguard Allaah (i.e. His Deen and injunctions), and He will safeguard you and you will always find Him to be by you (for assistance).*

2. *Remember Him at the time of ease and comfort, and He will remember you in times of (your) difficulty and hardships.*
3. *Ask only from Allaah. Seek help only from Him. Whatever was decreed to happen will occur. If the entire mankind gather and desire to benefit or harm you, which Allaah Ta`ala had not decreed for you, they will not be able to accomplish it.*
4. *Make abundant Shukr and have Yaqeen in Allaah Ta`ala. Understand that there is great virtue and goodness in having patience when those things which you dislike afflict you. Assistance is complimentary to patience and abundance with difficult, constrained times. After every difficulty is ease."*

Two and two and one (five)

Hadhrat Ali (radhiAllaahu anhu) stated, *"O People, learn five things from me - Two, two and one:*

1. *Be warned! None of you should fear, except his sins.*
2. *Have no hope, except in your Rabb.*
3. *The ignorant should not be ashamed to seek knowledge.*
4. *If you are asked about something from someone of that which you do not know, then do not be ashamed to say, 'I do not know.'*
5. *Understand this well! The position of patience in all matters is like that of the head in the body. If the head is removed from the body, then it renders the body useless. Similarly, if actions are devoid of patience, they are rendered useless."*

Who is a Faqeeh?

Hadhrat Ali (radhiAllaahu anhu) said, *"Do you know who a Faqeeh is? A Faqeeh is one who does not make anyone lose hope in or despair of the Mercy of Allaah, nor does he make them unmindful of His Punishment. He also does not beautify or adorn any disobedience to Allaah Ta`ala. The one who recognises Allaah Ta`ala will not enter Jannat and the sinner will not enter Jahannum until Allaah Ta`ala has judged between them. The best of this Ummat are never fearless of the punishment of Allaah Ta`ala, and the worst never lose hope in His Mercy.* ***'None is fearless of Allaah's punishment, except the hopeless ones. None loses hope in the Mercy of Allaah, except the kaafiroon.'"***

Do not decry difficulties and calamities

A person asked Nabi (sallAllaahu alaihi wasallam), *"My wealth has been destroyed and I am ill."* Nabi (sallAllaahu alaihi wasallam) said, *"There is no goodness in that slave (of Allaah Ta`ala) who does not lose his wealth (i.e. who is not afflicted with difficulties). If Allaah Ta`ala loves a slave of His, then He afflicts him with difficulties, so that he may adopt patience, thereby elevating his status."*

Hadhrat Ali (radhiAllaahu anhu) said, *"That person who dies as a result of the oppression of a king will be a Shaheed."*

Nabi (sallAllaahu alaihi wasallam) said that for some slaves of His, Allaah Ta`ala desires high stages, but they fall short in good actions, which do not qualify them for these stages. Therefore, He afflicts them with bodily difficulties, so that they may adopt patience, because of which they will attain those ranks and stages.

Bodily afflictions and difficulties are a Mercy

"He who executes evil actions, will be recompensed (punished) for it."

When the above Aayat was revealed, Hadhrat Abu Bakr (radhiAllaahu anhu) asked, *"O Rasulullaah (sallAllaahu alaihi wasallam)! After this Aayat, does any opportunity remain for happiness?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"Abu Bakr! Do you not fall ill? Are you not afflicted with difficulties? Are you never saddened and grieved? Owing to all these conditions, Allaah Ta`ala forgives the sins of His slaves (all these difficulties, illnesses, grief, etc. form a means of repentance for the sins of people)."*
On this occasion, Nabi (sallAllaahu alaihi wasallam) said to the Sahaabah (radhiAllaahu anhum), *"One such Aayat was revealed to me which is better than the entire world and whatever it contains."* Then he recited the Aayat quoted above and said, *"When the servant commits a sin, some difficulty befalls him in this world (as repentance for the sin). It is not appropriate and fitting for the Honourable Being of Allaah Ta`ala to punish His servants twice (in this world and in the Aakhirah)."*

Do not be afraid of difficulties

Hadhrat Khabbaab Bin Arat (radhiAllaahu anhu) presented himself in the company of Nabi (sallAllaahu alaihi wasallam). Nabi (sallAllaahu alaihi wasallam) was sitting in the shade of the Kaabah covered in a shawl (he was sitting with the knees upright and the shawl draped over the knees and back, which was a posture that demonstrated his humility and it was also relaxing). Hadhrat Khabbaab (radhiAllaahu anhu) asked: *"O Rasulullaah (sallAllaahu alaihi wasallam)! Do you not make*

dua to Allaah Ta`ala for our assistance? (So that we may be saved from the hardships afflicted upon us by the kuffaar)"
Upon hearing this, Nabi (sallAllaahu alaihi wasallam) sat up straight. His face was red and he said: *"Do you not know how the people before you had suffered? A person (of the previous nations) was placed in a hole, which was dug in the ground, and he was sawed into pieces. Inspite of this, he never wavered in his Imaan."*

The first to enter Jannat

Hadhrat Ibn Abbaas (radhiAllaahu anhu) reported that Nabi (sallAllaahu alaihi wasallam) said, *"The first people who will be called to enter into Jannat will be those who praised Allaah Ta`ala in both good and trying conditions."*

The servants of Allaah Ta`ala must learn to adopt patience in every difficult condition and understand that whatever difficulty afflicts them in this world is minute (trivial) compared to any difficulty of the Aakhirah, and that the tribulations in this world are a repentance for what is awaiting them in the Aakhirah. For this, they should make Shukr and praise Allaah Ta`ala. One should reflect on the patience adopted by Nabi (sallAllaahu alaihi wasallam) over the suffering and hardship he (sallAllaahu alaihi wasallam) had to undergo with the kuffaar.

Cursing the kuffaar

Hadhrat Ibn Mas`ood (radhiAllaahu anhu) said, *"Once Nabi (sallAllaahu alaihi wasallam) was performing Salaat close to the Baitullaah. Abu Jahal and his cohorts were sitting close by. The intestines of a camel were lying close by. Abu Jahal said, 'Who will place this camel's intestines on the back of Muhammad whilst he is in Sajdah?' One wretched stood up and carried out this vile act. Nabi (sallAllaahu alaihi wasallam)*

could not get up from the Sajdah because of the weight of the intestines. The scoundrels started laughing. I was standing near by and wished that I had the strength and remove the burden off the blessed back of Nabi (sallAllaahu alaihi wasallam). In the interim, someone alerted Hadhrat Faatimah (radhiAllaahu anha) about the incident. She ran to the scene and removed the intestines. The kuffaar stood by and jeered. After completing his Salaat, Nabi (sallAllaahu alaihi wasallam) cursed the kuffaar. Hearing this, the kuffaar became fearful. They ceased their laughter and jeering. At that time, whichever names Nabi (sallAllaahu alaihi wasallam) took in his curse, I saw each one of them vanquished and defeated in the battle of Badr."

Tribulations in this world and repentance for sins

It is reported that Hadhrat Ibn Abbaas (radhiAllaahu anhu) said that a Nabi of Allaah Ta`ala (alaihi salaam) said, *"O Allaah! You have deprived your believing servants from the wealth and riches of this world. And have afflicted them with various calamities and difficulties. You have granted the disbelievers and kuffaar innumerable bounties and wealth and have saved them from difficulties. (What is the reason and secret of this condition?)"*

Allaah Ta`ala replied, *"The servants are mine and the calamities are also mine (regardless of whom I grant them to and whom I deprive them). I have taken the world away from the believers and afflicted them with various tribulations, so that it becomes a means of repentance for their sins in the world and they will be rewarded in full for their (good) deeds in the Aakhirah. I have immersed the kuffaar in worldly possessions and wealth and removed difficulties from them, so that in the Aakhirah I may punish them in full for their kufr and evil actions."*

If only our bodies were cut into pieces

Hadhrat Anas (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said that if Allaah Ta`ala wishes to grant good to any servant of His and save him from calamities, then He afflicts him with a great deal of difficulties and misfortunes. When this servant makes dua and pleads, *"O Allaah!"*, then the angels say that this voice is well known. The second time that this servant calls out unto Allaah Ta`ala, He replies: *"I will most certainly aid you, in what you ask of Me. I will grant you that which you ask for or I will save you from some evil, in lieu of it. I will store for you by Me such things, which will be better than that (which you ask for), by far."*

On the Day of Qiyaamah, the doers of good actions will have their good deeds weighed and a decision will be given, whereby they will be rewarded for their deeds. Thereafter, those who had exercised patience over their difficulties and hardships will be called in front. Just as they were showered with tribulations and calamities in this world, they will have mercy flowing to them on that Day. They will then be entered into Jannat without any reckoning. At that time, the affluent and wealthy people of the world will wish that their bodies were cut into pieces .

"Indeed the patient ones will be rewarded in full without any reckoning."

Four against four

On the day of Qiyaamah Allaah Ta`ala will present four types of people as witnesses against another four types:

1. **Against the wealthy**, Allaah Ta`ala will present Hadhrat Sulaimaan (alaihi salaam). If any wealthy

person incorrectly pleads that his preoccupation with the business dealings did not give him an opportunity to make Allaah Ta`ala 's Ibaadat, it will be said to him that he is a liar and that Hadhrat Sulaimaan (alaihi salaam) was wealthier than him but his wealth and responsibilities over his dominion did not prevent him from Ibaadat.

2. **Against the servants** (of the world), Allaah Ta`ala will present Hadhrat Yusuf (alaihi salaam). If a servant says, *"O Allaah, You have made me a servant to the world and that world to which you have made me a servant has prevented me from Your Ibaadat."* It will be said to him that he has spoken incorrectly. If servitude was an obstacle (to Ibaadat), then Hadhrat Yusuf (alaihi salaam) was also a servant and his servitude did not prevent him from Ibaadat.
3. Hadhrat Isaa (alaihi salaam) will be presented **against the poor**. If the poor have to claim, *"O Allaah, how could I carry out Your Ibaadat. You have made me poor and this poverty has deprived me of the world and Aakhirah."* It will be said to him that his excuse is unacceptable. He will be asked if he was poorer than Hadhrat Isaa (alaihi salaam). Who did managed to make Allaah Ta`ala 's Ibaadat.
4. Hadhrat Ayyoob (alaihi salaam) will be presented **against the ill**. The ill will declare, *"O Allaah, You have afflicted us with so many ailments that we could not engage in Ibaadat."* They will be told that they are lying and that they should look at Hadhrat Ayyoob (alaihi salaam), whose illness was much worse and more difficult than theirs. In this severe state of illness, he continued making the Ibaadat of Allaah Ta`ala. (For us also no condition was so intense that you cannot make Ibaadat). Thereafter all will be silent.

In this, there are many lessons for those who abandon making Ibaadat under the smallest of pretexts).

Love for self and reflection upon self

Hadhrat Abu Darda (radhiAllaahu anhu) said, *"People fear illness, whilst I love it, so that my sins may be forgiven. People fear poverty, whilst I cherish it (as it creates humility). The people fear death, whilst it is dear to me (because it is a means of meeting my Rabb)."*

The goodness of this world and Aakhirah

Hadhrat Ibn Mas`ood (radhiAllaahu anhu) said that the person who has found **three** things has attained the goodness of this world and the Aakhirah:

1. He is pleased with every Decree of Allaah Ta`ala.
2. He adopts patience for every calamity and trial.
3. He indulges in dua at the time of ease and comfort.

On the surface, theses things appear to be very normal and simple, but in reality each one of these is a never-ending treasure.

O Aashiq, prepare yourself!

Hadhrat Abu Hurairah (radhiAllaahu anhu) said that a person once came in the presence of Nabi (sallAllaahu alaihi wasallam), whilst he was lying down. This person asked, *"O Rasuiuilaah (sallAllaahu alaihi wasallam), are you in any difficulty?"* Nabi (sallAllaahu alaihi wasallam) replied, *"Hunger."* This person began crying and immediately turned back. He engaged himself in working for someone by pulling water out of a well (one date in lieu for every bucket pulled out). After he had gathered a few dates, he ran back to Nabi

(sallAllaahu alaihi wasallam) and presented the dates to him. Nabi (sallAllaahu alaihi wasallam) asked him: *"It appears as though you have done this out of love for me?"* The person replied in the affirmative. Nabi (sallAllaahu alaihi wasallam) then said, *"Be prepared for trials and difficulties. I take an oath on Allaah's Name, those who love me will be tested with so many trials, and that these (trials) will flow (continuously) as does water from a mountain."*

Do not be fooled with the blessings of this world

Hadhrat Uqbah Bin Aamir (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said *"If you see any person who receives (from Allaah Ta`ala) all that he wishes for, and yet he still remains disobedient of Allaah, then know that this (is not the blessings from Allaah, rather it) is Istidraaj (i.e. he is being granted grace and 'rope')."*

"And when they forget what they had been advised with, We will open for them the doors of everything, until they are pleased with what they had been given, (and then) We will suddenly seize them, and they will lose hope."

The treasure of good deeds

Hadhrat Abu Hurairah (radhiAllaahu anhu) reports that someone asked Nabi (sallAllaahu alaihi wasallam), *"Who will be afflicted with the most difficulties?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"The Ambiyaa (alaihimus salaam), and then the Saaliheen (pious ones), and then those who are next in good deeds (i.e. those who are most pious will be tested the most)."* Thereafter he said: *"Give out Sadaqah discreetly; also, to adopt patience over difficulties and trials is the treasure of good deeds."*

The path of the Ambiyaa and Saaliheen

Wahab Bin Munabbah said that he saw written in a Kitaab of one of the *Hawariyyeen* (disciples), *"O man! If you are afflicted with big trials, then become pleased, because this is the path of the prophets and the Saaliheen, which you are made to tread. And if you are given plentiful blessings, then this is an occasion for crying, because you are being veered off their path."*

Attitude to poverty

The family of Hadhrat Fatah Moosalah (rahmatullahi alaih) was once afflicted with poverty. He made dua thus, *"O Allaah! If I am made aware of which action of mine warranted this blessing of poverty, then I will increase in this action."*

NOTE: The object here is definitely not that one should make dua unto Allaah Ta`ala for poverty. One should always make dua for peace and tranquillity. Once Nabi (sallAllaahu alaihi wasallam) censured a Sahaabi (radhiAllaahu anhum) for making dua for Sabr. Nabi (sallAllaahu alaihi wasallam) told him that he is (in actual fact) asking for difficulties (since patience is only required when one is afflicted with some difficulty). One should ask for peace, health and safety. However, if one is afflicted with illness or difficult conditions, then one should not become dejected or saddened. One should not complain about it; rather, one should be pleased that this condition is a means of expiation of sins and an increase in blessings in the Aakhirah.

A blessed woman

Muslim Bin Yasaar (rahmatullahi alaih) said, *"I once went to Bahrain. A woman invited me whist I was there. This woman was apparently wealthy and she had a few children and*

slaves as well, yet she appeared to be sad and grieved. Before departing I enquired if there was anything I could do for her. She replied that she had only one desire, and that is that whenever I visit that place I should be her guest. After a few years, I again had the need to go there. Upon arrival I found the entire scene changed. The woman had no children, slaves or any sign of wealth left, but she appeared to be extremely pleased. When I enquired the reason for all this, she said that after I had left (the last time) all her goods of trade were sunk at sea and those (goods), which were transported by land, were destroyed. The children had all passed away and because of her poor condition, all her slaves absconded. I told her: 'May Allaah have mercy on you, but what is the reason for your being so happy?' She replied, 'I used to be sad and grieved because I feared that it must not be that Allaah Ta`ala had granted me all my bounties and blessings in this world (in lieu for my Aakhirah). Now that all my bounties have been snatched away, I am certain that I have acquired the Aakhirah, hence I am pleased.'"

Every difficulty is a blessing

Hadhrat Hasan Basri (rahmatullahi alaih) said that a Sahaabi once saw a woman whom he knew well in the times of jahaalat(ignorance). He began speaking to her. When he left her, he kept on looking towards her, when he suddenly bumped into a wall and injured his face. He went to Nabi (sallAllaahu alaihi wasallam) and narrated the entire incident, whereupon Nabi (sallAllaahu alaihi wasallam) said, *"When Allaah Ta`ala intends good for a servant, then He hastens the retribution of his sins in this world."*

An Aayat of the Qur`aan Majeed which increases hope

Hadhrat Ali (radhiAllaahu anhu) said, *"Should I not show you* ***one*** *such Aayat from the Qur`aan Majeed which is the biggest booster in hope?"* The people said, *"Indeed, do tell us."*
He said: *"And whatever tribulation afflicts you, it is because of what your hands had earned. And He forgives many (sins)."*

Rasuiuilaah's (sallAllaahu alaihi wasallam) letter of Ta`ziyat (consoling the bereaved)

On the occasion of the demise of the son of Hadhrat Ma`aaz Bin Jabal (radhiAllaahu anhu), Nabi (sallAllaahu alaihi wasallam) wrote him the following letter:
"From Muhammad (sallAllaahu alaihi wasallam) to Ma`aaz Bin Jabal.
Assalaamualaikum!
All praises belong to Allaah Ta`ala, besides Whom there is no one worthy of worship.

Amma Ba`ad,
There is great reward for you from Allaah for this difficulty. May you adopt Sabr-e-Jameel. May we all be bestowed with the Taufeeq to make Shukr. Our lives, family, wealth and possessions are all blessings from Allaah Ta`ala. They are all entrusted to us for a stipulated time, during which we may benefit from them. At the end of this stipulated time, we have to return this trust. Every person should express Shukr at the time of receiving these blessings and at the time of separation adopt patience.
Your son was also a trust bestowed to you. Allaah Ta`ala granted him to you in great joy and delight and has taken him back with the promise of immense reward.

O Ma`aaz, do not cry. It should not be that this crying and bemoaning of yours destroy your reward. You will not be able

to retrieve the dead with this (waling and moaning). Do not be grieved and saddened. Lighten the gravity of your difficulty with this thought that tomorrow I will also have to die."

Do not complain about calamities

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that the person who becomes grieved at worldly matters, acts as though he is displeased with Allaah Ta`ala. The person who complains about difficulties is as though he is complaining about Allaah Ta`ala. He who humbles (lowers) himself to the wealthy due to desire for riches, (it should be understood as though) Allaah Ta`ala had destroyed two thirds of his Deen. The person who receives the Qur`aan Majeed and goes to Jahannum (because of not practicing it), Allaah Ta`ala has distanced him from mercy. (The Qur`aan Majeed was revealed to save man from entering into Jahannum and to enter him into Jannat. How sad and pitiful it is that, in spite of bringing Imaan through the Qur`aan Majeed, there will still be those who will enter Jahannum).

Four lines from the Tawraah

Wahab Bin Munabbah states, *"I saw (the following) four lines in the Tawraah:*

1. *That person who recites the Kitaab of Allaah and still harbours this doubt that he is not forgiven, then he is jeering at the Aayaat of Allaah Ta`ala.*
2. *He who complains about a difficulty has in reality complained about Allaah Ta`ala (May Allaah Ta`ala save us!)*
3. *He who is grieved at not receiving (something) in this world, is as though he is displeased at the decree of Allaah Ta`ala.*

4. *He who lowers himself in front of the wealthy has destroyed 2/3 of his Deen.*

The reward for patience is continuous

Rasulullaah (sallAllaahu alaihi wasallam) said that whenever any believer recites *Inna Lillaahi Wa Inna Ilaihi Ra`jioon* when he remembers a past difficulty, then he receives as much reward as he had received at the time of the actual difficulty. (This process continues for as many times as he/she remembers and adopts patience).

The wonderful habit of Hadhrat Uthmaan (radhiAllaahu anhu)

It was the wonderful habit of Hadhrat Uthmaan (radhiAllaahu anhu) that seven days after a child was born in the home, he would take the child in his lap and show affection to it. When he was asked about it, he said: *"I do this so that the love for this child may be instilled in my heart, and if the child ever has to pass away, then I will receive great reward. (One will receive as much reward for losing a precious thing as one had for attachment to it).*

Ta`ziyat is Sunnat

Hadhrat Anas (radhiAllaahu anhu) said that a certain person always used to come into the presence of Nabi (sallAllaahu alaihi wasallam) and sit in the gathering with a child in his lap. He was absent for a few days and Nabi (sallAllaahu alaihi wasallam) enquired regarding him. Someone said that his child had passed away. Nabi (sallAllaahu alaihi wasallam) asked why he was not informed about this before. Nabi (sallAllaahu alaihi wasallam) went to the home to console the bereaved and when he arrived, he noticed that the father of the child was in a very grieved state. He said, *"O Rasulullaah*

(sallAllaahu alaihi wasallam), I was hoping that this child would be a source of support in my old-age." Nabi (sallAllaahu alaihi wasallam) told him, *"Is it not sufficient good news for you that on the Day of Qiyaamah, when the child will be told to enter Jannat, then it will say: 'O Allaah, my parents?' The child will be ordered again to enter Jannat, and it will once again plead: 'O Allaah, without my parents?' Again it will be said to enter Jannat, and it will say: 'I will not go without my parents.' It will then be instructed: 'Take your parents with you.'"*

Upon hearing this, the person was extremely happy and all his grief immediately faded away. (From this we establish that it is Sunnat to make Ta`ziyat of the bereaved).

The reward for Ta`ziyat and visiting the ill

Hadhrat Hasan Basri (rahmatullahi alaih) said that Hadhrat Moosa (alaihi salaam) asked Allaah Ta`ala:

1. *"O Allaah, what is the reward for visiting the ill?"*

Allaah Ta`ala replied: *"The person who visits the ill will have his sins removed and will be rendered as pure as though he was just born."* (Only minor sins are referred to here. The condition for this reward is also that the visit is carried out purely for the pleasure of Allaah Ta`ala).

2. *"What is the reward for participating in a Janaazah?"*

Allaah Ta`ala replied: *"The person who accompanies a Janaazah, will have angels sent to accompany his Janaazah when he passes away."*

3. *"What is the reward for Ta`ziyat?"*

Allaah Ta`ala replied: *"Such a person will be granted shade under the Arsh on the day of Qiyaamah."*

Of course, these actions must be carried out with sincerity, to receive the rewards.

Two gulps, two drops and two steps

Rasulullaah (sallAllaahu alaihi wasallam) said that there are two gulps which Allaah Ta`ala loves best. One is the gulp (swallowing) of anger and the other is the gulp of patience.

Two drops are most beloved to Allaah Ta`ala. One is the drop of blood spilt in Jihaad and the other is the drop of tears which fall from the eyes (out of) the fear of Allaah Ta`ala, in the darkness of the night when one is alone.

Similarly, there are two steps which are most beloved to Allaah Ta`ala. One is that step taken towards the performance of Fardh Salaat and the other is that step taken towards visiting the ill or making Ta`ziyat.

Advice against excessive in grief at the time of death

Hadhrat Abu Darda (radhiAllaahu anhu) reports that when the son of Hadhrat Sulaimaan (alaihi salaam) passed away, he was greatly grieved.
Two angels were sent to Hadhrat Sulaimaan (alaihi salaam) in the form of challenging one another, the one was the plaintiff and the other the defendant. The plaintiff said, *"I have planted a seed in my farm and he came along and trampled on it thereby spoiling it."* The defendant said, *"Hadhrat, I was walking along the normal path, but the path goes through his farmland (i.e. he planted his seed right on the pathway)."*
Hadhrat Sulaimaan (alaihi salaam) ruled in favour of the defendant and told the plaintiff, *"The fault is yours. Why did you plant the seed on the road? Did you not know that people would pass by there?"*

The angel then said, *"Hadhrat, why are you so greatly saddened by the demise of your child? Do you not know that death is the pathway to the Aakhirah?"*
Hadhrat Sulaimaan (alaihi salaam) made Tawbah to Allaah Ta`ala and thereafter never grieved (excessively) at the death of anyone.

An exemplar of patience

Hadhrat Ibn Abbaas (radhiAllaahu anhu) was on journey when he heard of the death of his son. After exclaiming *Inna Lillaahi Wa Inna Ilaihi Raji`oon*, he said, *"It was a thing of concealment which Allaah Ta`ala had covered. It was a burden which Allaah Ta`ala had lightened. May Allaah Ta`ala reward me for this."* Thereafter he performed two Rakaats of Salaat and said: *"That which Allaah had ordained, I had practised: patience and Salaat."*
O you who believe! Seek aid with patience and Salaat."

Recite Inna Lillaahi for every calamity

Rasulullaah (sallAllaahu alaihi wasallam) said even that if someone's shoelace breaks, then even for this seemingly trivial difficulty, *Inna Lillaahi* should be recited. This is also a difficulty (and it also deserves reward).

The blessing of Inna Lillaahi

Hadhrat Umme Salmah (radhiAllaahu anha) reported that Nabi (sallAllaahu alaihi wasallam) said that whosoever recites *Inna Lillaahi* for any difficulty and makes dua for reward, recompense and a bountiful exchange, will most certainly receive it.

She says that after her husband, Abu Salmah (radhiAllaahu anhu), passed away, she made this dua but she had a

reservation, thinking that she cannot get anyone better than Abu Salmah. She received such an excellent reward which she never imagined nor fathomed. She was married to Nabi (sallAllaahu alaihi wasallam).

Only the Ummat of Muhammad (sallAllaahu alaihi wasallam) was blessed with this dua

Hadhrat Sa`eed Bin Jubair (radhiAllaahu anhu) said: *"Inna Lillaahi Wa Inna Ilaihi Raji`oon was bestowed only on the Ummat of Muhammad (sallAllaahu alaihi wasallam). If it were to be granted to anyone else, then it most certainly would have been given to Hadhrat Ya`qub (alaihi salaam) and he would not have said: 'O woe, (at the loss of) Yusuf,' at the time when he grieved over Hadhrat Yusuf (alaihi salaam)."*

The crying of Nabi (sallAllaahu alaihi wasallam)

When the son of Nabi (sallAllaahu alaihi wasallam), Hadhrat Ebrahim (radhiAllaahu anhu), passed away, then Nabi's (sallAllaahu alaihi wasallam)'s eyes became moist. Hadhrat Abdur Rahmaan (radhiAllaahu anhu) exclaimed in surprise: *"O Rasulullaah (sallAllaahu alaihi wasallam), are you crying? (Whilst you have prohibited us from crying at such occasions)."*

Nabi (sallAllaahu alaihi wasallam) said: *"Such crying is not prohibited. Screaming, wailing, tearing clothes and hitting the body are prohibited. The falling of tears from the eyes is a blessing. He who has no softness in the heart, is one who is bereft of mercy. The heart (naturally) becomes grieved at every difficulty and tears fall from the eyes. However, the tongue should not utter such words which displease Allaah Ta`ala."*

Five blessings of Allaah Ta`ala

Hadhrat Hasan Basri (rahmatullahi alaih) said, *"Allaah Ta`ala has forgiven mistakes, forgetfulness and all such things over which you have no control. In the state of helplessness, you have been blessed with five things:*

1. *Through His mercy, you have been bestowed with the world, and then he sought it back from you as a loan. If you spend upon what is asked of you by Allaah Ta`ala, with happiness and pleasure, then you will be compensated from ten times to seven hundred times. In fact, some are countlessly compensated.*
2. *The world is seized from you without your permission, but your patience for this warrants never-ending compensation for you in Aakhirah.*
3. *You are promised increase in blessings if you make Shukr.* ***"If you make Shukr, I will definitely increase for you."***
4. *Regardless of how big a sin you commit, (sincere) Tawbah effaces all sins. In fact, Allaah loves the one who repents.* ***"Indeed Allaah loves those who make Tawbah and those who are pure."***
5. *You have been granted one such thing, which if granted to Hadhrat Jibraeel and Mikaeel (alaihimus salaam), they would regard it as magnanimous – that is the announcement: '****Ask of Me, I will answer you.****'"*

The recognition of the intelligent

On the occasion of the demise of the son of Hadhrat Abdullaah Bin Mubarak (radhiAllaahu anhu), a fire-worshipper came to console him. He made one comment, which Hadhrat

Abdullah loved so much that he immediately wrote it down. The comment was:
"An intelligent person is one who executes a task today, which an ignorant person will do after five days."

Patience is adopted by the ignorant person as well, but only after some time, when he is constrained to.

The three types of patience

Nabi (sallAllaahu alaihi wasallam) said that the one who makes Ta`ziyat receives the same reward as the bereaved. He also said that there are three types of patience:

1. ***Sabr Alat Taa`at*:** When difficulties are experienced to adopt patience in obedience and subservience (to Allaah Ta`ala).
2. ***Sabr Alai Museebat:*** To adopt patience for difficulties and trials.
3. ***Sabr Alai Ma`siyat:*** To adopt patience at the difficulty experienced owing to abstinence from sins.

Then Nabi (sallAllaahu alaihi wasallam) said that for Sabr Alai Ma`siyat, one's stages are raised by three hundred, for Sabr Alat Taa`at by six hundred and for Sabr Alai Museebat by nine hundred.

A method of simplifying patience

Rasulullaah (sallAllaahu alaihi wasallam) said that if anyone is faced with any difficulty or trial and he finds it difficult to adopt patience over it then he should remember the difficulties of Nabi (sallAllaahu alaihi wasallam). (In this way one will find it extremely easy to adopt patience).

Six lines of a Kitaab

1. He who is (extremely) saddened or grieved at any worldly matter, it is as though he is displeased with Allaah Ta`ala. (May Allaah Ta`ala save us from this).
2. He who complains about any worldly matter, it is as though he is complaining about Allaah Ta`ala.
3. He who cares not where his sustenance comes from (i.e. he makes no differentiation between *halaal* and *haraam*), it is as though he cares not through which door of Jahannum he is made to enter.
4. He who laughs when he sins will be crying when he enters Jahannum.
5. He who has an overwhelming lust and desire (and he employs his efforts at fulfilling his lusts), will have the fear of the Aakhirah removed from his heart.
6. He who flatters the wealthy, out of his greed for riches, will always be in need.

AHAADITH

Rasuiuilaah (sallAllaahu alaihi wasallam) said,

"The blessing for a believer is astonishing. Indeed there is goodness in everything for him. This is so only for a believer. If any blessing comes to him and he makes Shukr, then this is beneficial for him. If any difficulty afflicts him and he adopts patience, then this is also beneficial for him." [Muslim]

"If Allaah Ta`ala wishes good for any servant, then he afflicts him with difficulties." [Bukhari]

“Bravery is not established by vanquishing another (in wrestling etc.). Indeed bravery is to control the naffs at the time of anger.” [Bukhari/Muslim]

THE BENEFITS OF SPENDING ON ONE’S FAMILY

Rasulullaah (sallAllaahu alaihi wasallam) said that the best of money that is spent is that spent on one’s family, spent to purchase a conveyance for Jihaad and spent upon one’s companions whilst in the path of Allaah Ta`ala. (The fact that spending on one’s family has been mentioned first in the Hadith proves that this is the most virtuous).

Nabi (sallAllaahu alaihi wasallam) also mentioned that who could be a better man that the one who makes an effort (to earn money) for his little children.

Three debts which Allaah Ta`ala will forgive

Hadhrat Thaabit Bunaani (rahmatullahi alaih) reports from Hadhrat Anas Bin Maalik (radhiAllaahu anhu): *“I have heard Nabi (sallAllaahu alaihi wasallam) say that the person who takes a loan for three things, and passes away before repaying the loan, Allaah Ta`ala will take the responsibility for that loan (On the Day of Qiyaamah, Allaah Ta`ala will please his creditors by compensating them and thereby him):*

1. *That person who, in order to save himself from fisq and fujoor (mischief and immorality), takes a loan of money and gets married.*
2. *That person who takes a loan in order to assist the Muslims in Jihaad, etc.*
3. *That person who takes a loan to arrange for the burial of a poor and destitute person. (However, in all the above instances, the person taking the loan must have the firm intention of repaying the debt).”*

When Hadhrat Thaabit Bunaani (rahmatullahi alaih) related this to Hadhrat Hasan Basri (rahmatullahi alaih), he said: *"It is possible that the memory of Hadhrat Anas (radhiAllaahu anhu) weakened with old-age, because he forgot one very important addition to this Hadith, which is the most significant one, and that is, the person who (due to necessity) takes a loan to fulfil the essential needs of his family, and (notwithstanding his firm intention of repaying) he passes away before settling the debt, on the Day of Qiyaamah, there will be no argument between him and his creditor."*

Allaah Ta`ala is the Knower of the hearts and its intentions. If a person takes a loan thinking that since this loan is for his family, and such a loan if not repaid will be forgiven, ***or*** if a loan is taken but it is not out of dire necessity, then in such instances this debt will not be forgiven.

The dua of the angels

Hadhrat Abu Hurairah (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that there are **two** angels in the heavens whose only duty is to make the following dua -- The one says:
"O Allaah, recompense the one who spends (in good works)."
The other says:
"O Allaah, destroy the wealth of the miser."

The value of every action lies in the intention

Hadhrat Makhool (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that the person who earns a living with this intention that he does not have to stretch out his hand to others, so that he may provide for his family and so that he may live amicably with his neighbours, on the Day of Qiyaamah, his face will shine like the fourteenth full moon.

(It is imperative that he keeps in mind the aspect of Halaal and Haraam, with regard to his earnings).
And the person who earns wealth with the intention of boasting and arrogance, (even though his earnings may be Halaal) on the day of Qiyaamah, Allaah Ta`ala will be angry with him.

The example of the world

Hadhrat Abu Kabsha Anmaari (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) once described the world by questioning the following example:

Suppose there are **four** men. One is bestowed with wealth and knowledge. He dispenses his wealth in accordance with his knowledge, that is wisely.
The second is bestowed only with knowledge. He makes this intention that if he ever acquires wealth, then he would spend it how the wealthy Aalim spends.
Both of these men will receive equal reward from Allaah Ta`ala. One for practising correctly and the other for having the sincere intention of doing so.

The third person is bestowed only with wealth. He does not fulfil the rights of the wealth and spends it in all wrong avenues.
The fourth person is neither granted wealth nor knowledge. He constantly admires the wealthy person's life and desires for it. He has the desire that if he ever has to be granted wealth, then he would 'live it up' as the wealthy person does.
Both of these men will be equal in punishment.

Who will be in Jannat?

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that in Jannat there will be

such beautiful and splendid palaces whose outer beauty can be viewed from the inside and the inside beauty can be viewed from the outside. Someone asked, *"Who will reside there?"*
Nabi (sallAllaahu alaihi wasallam) enumerated the following types of person who will be in such palaces:

1. Those who feed others (for the pleasure of Allaah Ta`ala)
2. Those who speak pure and good speech
3. Those who constantly fast
4. Those who spread Salaam (always greet others)
5. Those who perform Salaat when others are asleep (i.e. Tahajjud)

The Sahaabah (radhiAllaahu anhum) asked: *"O Rasuiuilaah (sallAllaahu alaihi wasallam), it is difficult for a person to practise on all of these things. How then will this stage be attained?"*

Nabi (sallAllaahu alaihi wasallam) replied:

1. *"He who spends on his family has fed others.*
2. *He who recites 'Subhaanallaahi Walhamdulillaahi Wa Laa Ilaaha Illallaahu Wallaahu Akbar' will be counted as having spoken good and pure speech.*
3. *He who fasts in Ramadhaan is as though he has fasted always.*
4. *He who makes Salaam to his fellow Muslim brother is one who spreads Salaam.*
5. *He who performs his Esha and Fajr Salaat with Jamaat is as though he has spent the entire night in Ibaadat."*

Do not strike the face of a servant who performs Salaat

Hadhrat Abu Zarr (radhiAllaahu anhu) once stuck the face of his servant. Upon seeing this Nabi (sallAllaahu alaihi wasallam) said, *"Do not strike the face of one who performs Salaat. Feed and clothe him as you feed and clothe yourself."*

Evil thoughts (suspicion) are incorrect in all circumstances

A Sahaabi (radhiAllaahu anhu) once asked his wife for water. The wife called for the slave-girl, who delayed in coming. Being suspicion about this delay, the wife scolded and censured the slave. The Sahaabi said to his wife, *"Either you present four witnesses to substantiate your allegation (against the slave) or on the Day of Qiyaamah, you will be punished."* The wife immediately freed the slave, so that this act may compensate for her evil thoughts about the slave. (We know to what extent we indulge in evil thoughts and suspicions, nowadays. We should take heed!).

Take only that much of work from the employee as he/she is able to execute

Hadhrat Abu Zarr (radhiAllaahu anhu) said, *"Allaah Ta`ala had made your brothers (employees, slaves) to be under (subservient to) you, hence you should feed and clothe them as you feed and clothe yourself. Never take such work from them which is beyond their capability. If ever the need arises (for them to do strenuous work), then you should assist them by personally lending a hand)."*

Nowadays, employees are treated and given work as though they are animals. The oppressive employers and bosses couldn't care less about the condition of their employees.

They lend not the faintest thought that one day they will have to answer for all this oppression.

The punishment for ill treatment

Hadhrat Abu Bakr (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that those who ill treat their slaves will not enter Jannat. Treat them as you would your own children. Feed them as you feed yourself (This applies to employees as well). That slave who performs Salaat is your brother.
Someone asked, *"How many times a day should a slave be forgiven?"*
Nabi (sallAllaahu alaihi wasallam) replied: *"Seventy times (i.e. countless of times)."*

Treat your animals also in a civil manner

One morning, Nabi (sallAllaahu alaihi wasallam) was on his way somewhere, when he saw a camel which was fastened up. In the evening, Nabi (sallAllaahu alaihi wasallam) saw the same camel in the same condition. Nabi (sallAllaahu alaihi wasallam) enquired from the owner, *"Did you not feed it today?"* The owner replied, *"No!"*
Nabi (sallAllaahu alaihi wasallam) then said: *"On the Day of Qiyaamah this camel will lay a complaint against you. What reply will you offer then?".*

The warning of Nabi (sallAllaahu alaihi wasallam)

It is reported from Hadhrat Ali (radhiAllaahu anhu) that Nabi (sallAllaahu alaihi wasallam) said, *"People, fear Allaah regarding your slaves. Feed and clothe them as you feed and clothe yourself. Never extract such work from them, which is beyond their capabilities. They are also human, just like you. Be warned, he who abuses his slave! On the Day of*

Qiyaamah, I will be the plaintiff on his behalf and Allaah will be the Judge."

Whenever the slave of Aun Bin Abdillaah (rahmatullahi alaih) used to be disobedient, he would say to the slave, *"How similar you are to your master."*

Double reward for three people

Nabi (sallAllaahu alaihi wasallam) said that for **three** people there will be double reward:

1. That person who teaches his slave-girl excellent morals and character, and then frees her and marries her.
2. That Ahle Kitaab (Jew or Christian) who embraces Islaam.
3. That person who obeyed his True Master together with the worldly one.

The piece of bread and forgiveness

Once Hadhrat Abdullaah Bin Umar (radhiAllaahu anhu) saw a piece of bread on the floor. He told his slave to pick it up, clean it and place it one side. At dusk, when it was time for Iftaar, he told the slave to bring the piece of bread and the slave said that he had consumed it. Hadhrat Abdullaah Bin Umar (radhiAllaahu anhu) said, *"Go, I free you. I have heard Nabi (sallAllaahu alaihi wasallam) say that the person who eats a fallen piece of bread, is forgiven before the morsel reaches his stomach. Now, how can I keep as a slave the person who has been forgiven?"* (Subhaanallaah! Of what calibre were our predecessors?)

NOTE: This was the treatment meted out by our predecessors to the slaves whom they owned. Whereas,

today, the servants we employ for a meagre few Rands, are treated worse than animals. They are given difficult tasks to carry out. We give them scraps to eat and clothe them with our torn and discarded clothing and think that we have done the world for them. The poor servants are not even given water to drink from the container used by the employer and his family. It is absolutely unfathomable to eat on one tablecloth with the employee or servant.
Picture and visualise the time when all will be standing in front of the True Master and account will have to be given of every atom of action. The employee and servant will then complain to the True Master.

It is indeed strange, that the bosses and employers of this world imagine that the True Master will treat them honourably and with respect, while some of them ill treat and abuse their underlings, whom they employ for a pittance.

GOOD TREATMENT OF THE ORPHANS

Rasuiuilaah (sallAllaahu alaihi wasallam) said that the person who passes his hand over the head of an orphan with love and affection will be rewarded with one reward for every hair on the orphan's head, one sin will be pardoned and his stage will be raised by one.

He also said that the person who includes an orphan in his food and drink to the extent that he makes the child independent, Jannat becomes Waajib for him. It is a different matter entirely, if this person becomes involved in Shirk, etc, thereby depriving himself from Jannat.

Patience and Jannat

Rasulullaah (sallAllaahu alaihi wasallam) said that the person, who loses his eyesight and adopts patience over it, is guaranteed Jannat. Similarly, that person who brings up three daughters and teaches them excellent morals and character and sees to them until marriage, or if one of them passes away and he adopts patience over the loss, Jannat is Waajib on that person.
A person asked, *"O Rasulullaah (sallAllaahu alaihi wasallam), what if one has two daughters?"* Nabi (sallAllaahu alaihi wasallam) replied, *"He also."*

Orphans and a soft-heart

A Sahaabi once complained to Nabi (sallAllaahu alaihi wasallam) about the hardness of his heart. Nabi (sallAllaahu alaihi wasallam) told him to pass his hands over the head of orphans and feed them and his heart will soften.

The orphan: glad tidings or destruction?

There is glad tidings or destruction for that person in whose home an orphan resides.

There are glad-tidings for the person who treats the orphan well and maintains good relations with him. There is destruction for that person who ill-treats the orphan.

Do not hit the orphan

Someone asked Nabi (sallAllaahu alaihi wasallam), *"I have an orphan (living) with me. When will I be allowed to hit him?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"On the occasions when you would hit your own children (i.e. when teaching and training them -- good morals, etc.)."*

Faqeeh (rahmatullahi alaih) says that an orphan may be punished; however, one should not be excessive in the punishment and it should not be done if there is no necessity.
It is mentioned in a Hadith that if an orphan is hit and he cries, then the Arsh of Allaah Ta`(alaihi salaam) trembles. Allaah Ta`ala tells the angels, *"Who has made the orphan, whose father I have placed beneath the earth, cry?"* The angels will plead ignorance. Allaah Ta`ala will say, *"Angels, be a witness! That person who makes an orphan happy for My pleasure, I will please him on the Day of Qiyaamah (This is the reason why Nabi (sallAllaahu alaihi wasallam) advised passing the hand lovingly over the head of orphans)."*

Allaah Ta`ala said to Hadhrat Dawood (alaihi salaam), *"Become a loving father to the orphans."*

Be tender to girls

Hadhrat Anas (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that the person who purchases a fine item from the marketplace and gives it to his child, will receive the reward of Sadaqah.
Nabi (sallAllaahu alaihi wasallam) also advised that one should begin (when giving anything to children) with girls. Allaah Ta`ala is also tender and affectionate towards girls. The person who is affectionate towards girls is like one who sheds tears out of fear of Allaah Ta`ala and is forgiven because of it. That person who makes a girl (his daughter) happy, will be made happy on the Day of Sadness (Qiyaamah). (The object here is not that one should not please boys (sons), it means that one should exercise more tenderness and compassion towards girls).

AHAADITH

Rasulullaah (sallAllaahu alaihi wasallam) said,

"The one who rears an orphan, he and I will be in Jannat like this (He held up his fore and centre fingers together)." [Bukhari]

"The best of Muslim homes is the one which resides an orphan who is treated beautifully. The worst of Muslim homes is the one which resides an orphan who is ill-treated." [Ibn Majah]

ADULTERY AND ITS EVILS

Adultery is among the worst, vilest and most immoral of actions, the stench of which should deter every sane and intelligent person. The Muslims, who owing to the gift of Islaam, claim to be the most rational and cultured of all, should stay the furthest from this filthy, destructive and immoral act.

"Do not even come near to immorality, that which is apparent of it and that which it conceals."

"That which is apparent" refers to adultery and *"That which it conceals"* refers to a kiss, fondling, etc.

"And do not come close to adultery. Indeed it is immoral and an evil path."

In this Aayat, adultery is referred to as immorality and this is the reason why abstaining from it is ordered. *"An evil path"* refers to the path of Jahannum which it leads to. The (evil) actions executed by the hands, eyes, feet, etc, are also

referred to as adultery in the Hadith, *"The hands commit adultery and the eyes commit adultery."*

To look at a strange woman with lust and desire or to touch her, are acts referred to as adultery (because they are preliminaries to the actual act). Owing to such filthy actions, one becomes entangled in adultery. This is the reason why abstaining from such acts is also ordered.

It is stated in the Qur`aan Majeed,

"Say to the believing men (O Muhammad – sallAllaahu alaihi wasallam)! That they lower their gazes and safeguard their private parts.
And say to the believing women! That they lower their gazes and safeguard their private parts."

The believing men and women have been ordered to lower their gazes, because it is the arrow of the gaze that inclines the heart (in a certain direction), which eventually leads to involvement in immorality. Adultery is a major sin, which utterly destroys the honour and chastity of the perpetrators.

Hadhrat Ja`far Bin Abi Taalib (radhiAllaahu anhu) never committed adultery during the era of ignorance and he used to say, *"I would not like anyone to disgrace and dishonour me. Hence, why should I dishonour or disgrace anyone else?"*

Six evils of adultery

A Sahaabi (radhiAllaahu anhu) said, *"Save yourselves from adultery, for it has six inherent evils. Three evils pertain to this world*

1. *The blessings of sustenance are decreased because of it.*
2. *The adulterer is deprived of goodness.*

3. *The perpetrators become despised and accursed in the eyes of others.*

Three evils pertain to the Aakhirah.

1. *It invites the severe anger of Allaah Ta`ala. What refuge is there for the person with whom Allaah Ta`ala is angry?*
2. *because of adultery, a severe and strict reckoning will be taken of the perpetrator.*
3. *Adultery enters the perpetrator into Jahannum.*

A description of Jahannum

Once Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Jibraeel (alaihi salaam), *"Jibraeel, please describe the Fire of Jahannum."*

Hadhrat Jibraeel (alaihi salaam) said, *"It is completely black and dark. If even a little spark from it, the size of a pinhead, falls onto the earth, then the entire earth and all its contents will be charred (to ashes). If the clothing of the inmates of Jahannum was to be hung between the heavens and the earth, then its stench will kill everyone. If a single drop of Zaqqoom (a tree of Jahannum) falls on earth, then the lives of everyone will become constrained. If a single angel from the nineteen angels that are in charge of Jahannum, (mention of whom is made in the Qur`aan Majeed), was to show his dreadful and ugly face, none will remain alive. If a single shackle of Jahannum, (which are mentioned in the Qur`aan Majeed), has to fall onto the earth, then its weight and load will not be borne by the earth and all its mountains."*

Upon hearing this Nabi (sallAllaahu alaihi wasallam) said, *"Enough, Jibraeel, enough!".* Hearing all this, Nabi (sallAllaahu alaihi wasallam) began crying. Seeing Nabi

(sallAllaahu alaihi wasallam) crying made Hadhrat Jibraeel (alaihi salaam) also cry.
Nabi (sallAllaahu alaihi wasallam) asked, *"Jibraeel, you are also crying, whereas you are amongst the choisest angels of Allaah Ta`ala?"*
He replied, *"O Rasuiuilaah (sallAllaahu alaihi wasallam)! If Allaah Ta`ala had to drop me into that place, who then will be able to prevent this?"*
(This is Jibraeel (alaihi salaam). The most beloved and choisest angel of Allaah Ta`ala, cries out of fear for Allaah Ta`ala. Sinful and disobedient slaves (of Allaah Ta`ala) like us should take heed and reflect!)

O man! Do become boastful and arrogant on account of your health, wealth and lives. Everything in this world is temporary and fleeting. What good and benefit is your health, when your very existence is transitory? The punishment of Allaah Ta`ala is severe. Abstain and keep far away from adultery. This evil spurs and incites the Anger of Allaah Ta`ala. If the Anger of Allaah Ta`ala flares up, who is there that can pacify it? (May Allaah Ta`ala save us!)

One of the worst forms of adultery is when a man divorces his wife and out of fear of retribution and shame, he conceals it and does not separate from his wife and continues living with her in a Haraam and adulterous relationship. Such instances are not isolated. They flood in by the day. The condition has worsened nowadays to such a despicable level, that a man gives his wife countless of Talaaqs and has some Fatwa or the other concocted, which 'legitimises' the woman as his wife. People do this out of fear for the temporary disgrace of this ephemeral world, whereas they have no realisation of the Aakhirah, the Day when all actions of man will be laid bare in front for all to witness.

My brother! Fear the fast-approaching punishment of Qiyaamah, and renounce your evil actions, especially that of adultery. Hasten in pleading for forgiveness for all the evil that you have perpetrated thus far, and do not delay in doing this. Have certainty that you will never be able to face the dreadful punishment of Allaah Ta`ala. The doors of repentance are open. If you repent with a sincere heart and then I take an oath on Allaah Ta`ala's Name, the Mercy of Allaah Ta`ala is ready to envelope you.

You still have time and opportunity. Whatever you can do, do it now! Tomorrow death will be at your side, and then out of shame, you will want to repent, but alas, the doors of repentance will then be closed. At that time, shame and humiliation will not assist you!

Adultery and epidemics (diseases)

Hadhrat Ka`ab (radhiAllaahu anhu) reports from Hadhrat Ibn Abbaas (radhiAllaahu anhu), *"When you see the swords become unsheathed and people start shedding blood (i.e. killing will become common), then understand that in that nation the laws of Allaah Ta`ala are being flouted. When you see that the rain becomes deficient (i.e. less than what is required), then understand that people have ceased the giving of Zakaat (i.e. by not fulfilling Zakaat, drought becomes the order of the day). When you see epidemic and diseases become widespread, then understand that adultery has become rife."*

(Today, all these things have become common. We are witnessing the results first-hand. May Allaah Ta`ala save us!)

AHAADITH

Rasulullaah (sallAllaahu alaihi wasallam) said,

"There is not a nation among when adultery becomes rife, except that they are afflicted with drought. There is not a nation among when bribery becomes common, except that they are overcome with fear (for every small thing)." [Ahmad]

"None of you should ever be alone with a woman except that her Mahram (blood relative male) is with her." [Bukhari/Muslim]

(One is prohibited from being alone with a strange woman because there is a fear of one becoming involved in some immoral act. Shaitaan lays in wait on such occasions).

THE CONTEMPT FOR THE PROHIBITION OF INTEREST

Interest is from amongst the most evil things. This evil has become so rife that this vice has the hearts of the people. The punishment for this sin in this world and in the Aakhirah is dreadful.

Don't be stung

It is reported from Hadhrat Abu Hurairah (radhiAllaahu anhu) that Nabi (sallAllaahu alaihi wasallam) said that on the night of Mi`raaj when he was taken to the seven heavens, he heard the sound of thunder and saw streaks of lightening. He saw some people whose stomachs were the sizes of houses. The insides of their stomachs were filled with snakes and scorpions. The insides of their stomachs could clearly be seen from outside. Nabi (sallAllaahu alaihi wasallam) enquired from Hadhrat Jibraeel (alaihi salaam) about who these people were. He replied that they were those who dealt in interest.

Interest and destruction

Someone mentioned that the town which has adulterers and dealers in interest, is a doomed town.

Hadhrat Ali (radhiAllaahu anhu) said that the person who is involved in business without having learnt the Shar`i Masaa`il (Islamic Laws) of trade will inadvertently become embroiled in interest.

It is for this reason that Hadhrat Umar (radhiAllaahu anhu) ordered that the people who have not learnt (the Shar`i Masaa`il) about trade, should keep away from (trading in) the marketplace.

Four destructive things

Hadhrat Abdur Rahmaan Bin Saabit (rahmatullahi alaih) said that those villages where four things have become common are sure to become ruined.

1. Weighing less (of goods in business)
2. Measuring less
3. Adultery
4. Interest dealings

Epidemics become rife when adultery becomes common, cheating in weighing and measuring results in a decrease of rainfall and widespread interest dealings give rise to the flowing of blood (murder becomes rife).

From the Ahaadith and advice of the pious, we see the utmost importance of traders learning the Masaa`il of business and trade. Today we have many traders who have not learnt the Masaa`il of business and they do not regard it to be important. Sometimes the Shar`i Masaa`il are avoided by

some to circumvent distinguishing between *halaal* and *haraam* earnings. The following rubbish emanates from the mouths of some miscreants: 'The Molvis dig so deep into the Masaa`il of Halaal and Haraam, that they prevent us from earning a decent living.' From where to where has this world not reached? Woe be upon those who hold such beliefs and speak such drivel. They have no thought that tomorrow they will be standing before the Rabb of all the worlds, where the Scales of Justice will be set up.

"Woe to Al-Mutaffifeen (those who give less in measure and weight).
Those who, when they have to receive by measure from men, demand full measure,
And when they have to give by measure or weight to men, give less than due.
Think they not that they will be resurrected (for reckoning), On a Great Day,
The Day when (all) mankind will stand before the Rabb of the universe?"

AHAADITH

Rasulullaah (sallAllaahu alaihi wasallam) cursed the consumers of interest, those who give interest, those who record the transactions of interest and those who are witness to it. He said that they are all equal (in sin). [Muslim]

Rasulullaah (sallAllaahu alaihi wasallam) said that the consuming of one Dirham of interest is worse than fornicating 36 times. [Ahmad]

Rasulullaah (sallAllaahu alaihi wasallam) said that the body which is nourished with Haraam wealth is most worthy of the Fire. [Ahmad]

Rasulullaah (sallAllaahu alaihi wasallam) said: *"If a man grants a loan to another then he (the creditor) should not take a gift from the debtor."* [Bukhari]

SIN

Ten chapters of the Tawraah

Hadhrat Jaabir Bin Abdillaah (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that in the Divine Scripture which Allaah Ta`ala had given to Hadhrat Moosa (alaihi salaam), the Tawraah, the following ten things were written, inter alia:

1. O Moosa! Do not ascribe any partners to Me. This punishment of mine will be carried out: 'The Fire will incinerate the faces of the Mushrikeen.'
2. Make Shukr unto Me and your parents, the result of which is that you will be saved from calamities, your lifespan will increase and your life will be comfortable. You will also be granted better bounties than what you are making Shukr for. *"If you make Shukr, I will increase for you."*
3. Do not kill someone unjustly, otherwise the earth and skies will restrict and restrain you and you will be liable for The Fire.
4. Do not take false and sinful oaths on My Name. He who does not honour and revere my Name, I will not cleanse him.
5. Never be jealous of those upon whom I have showered My favours. The jealous one is the enemy of My bounties. He expresses displeasure at My distribution and has misgivings regarding My Decree. He who deals with Me in such a way has no relationship with Me.

6. One should never give testimony about that thing which he has not witnessed or heard or regarding which his heart is not contented. Otherwise, on the Day of Qiyaamah I will call him to account.
7. Never steal. Do not fornicate (especially) with your neighbour's wife. The iniquity of this evil will result in your being deprived of My mercy and the doors of the heavens will be closed upon you. (Adultery and fornication are Haraam for all. However, mention is made of the neighbour's wife, since she lives nearest to one and the possibility of fornication with her is greatest).
8. What one loves for oneself, one should love for the next. (This is the basis of Imaan and sincerity).
9. Never slaughter an animal except for Me. I love that sacrifice which is made in My Name and sincerely for Me. (Sacrificing an animal is an Ibaadat, and Ibaadat is not permissible except in the Name of Allaah Ta`ala).
10. Reserve and make free for yourself and your disciples Saturdays (especially) for My Ibaadat. (Saturdays were made blessed and sanctified days for Hadhrat Moosa (alaihi salaam), just as Fridays are for the Ummat of Muhammad – sallAllaahu alaihi wasallam).

A perfect believer

Nabi (sallAllaahu alaihi wasallam) mentioned on the occasion of Hajjatul Widaa that a (true and perfect) believer is he from whom the life and wealth of others are safe.

A true believer is he from whom others are safe from (the harm of) his hand and tongue.

A (true) Mujaahid is he who strives against his naffs in the obedience of Allaah Ta`ala (i.e. he opposes his naffs).

A (true) Muhaajir is he who migrates from sin to virtue and from disobedience to obedience.

Hijrat is actually the migration from one place to another. However, to change and move from one evil condition to a better and more virtuous one is also figuratively regarded as Hijrat.

To be contented with little

Hadhrat Abu Darda (radhiAllaahu anhu) states, *"People, make the Ibaadat of Allaah Ta`ala in such a way as though He is watching you (i.e. with complete sincerity and concentration). Count yourself amongst the dead (so that it becomes easy to control the desires). Remember! A little wealth which renders one independent if by far better than vast wealth which makes one unwary (of one's duty to Allaah Ta`ala). Know well! Virtue and good actions never become old or decrepit (so that the reward is lessened or not received at all) and sins are never forgotten (so that one may be saved from their punishment in the Aakhirah). Allaah is knower of the Unseen. He is fully aware of every action of all, and He will fully reward everyone for every deed.*

"If you do good, you do good for yourself, and if you sin, then (the result) will also be for you."

The example of Rasuiuilaah (sallAllaahu alaihi wasallam) and the masses

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *"My example and yours is like someone who lit a fire and moths fly into its glow. A person is sitting by the fire and saving the moths from flying into it. You are all flying into the Fire of Jahannum and I am saving you from falling into it."*

Just as moths become blind in front of a fire and fall into it, so too does man become blind to his desires and lust, and by feeding his desires he falls straight into the Fire of Jahannum.

Tawbah and five things

Someone said that the Tawbah of Hadhrat Aadam (alaihi salaam) was accepted (because of) five things. The Tawbah of shaitaan was rejected due to five things.

The following are the five reasons for the acceptance of Hadhrat Aadam's (alaihi salaam) Tawbah.

1. Hadhrat Aadam (alaihi salaam) acknowledged his mistake
2. He was ashamed of it
3. He hastened to repent
4. He condemned his naffs
5. He never lost hope in the mercy of Allaah Ta`ala (These five things are necessary for the acceptance of Tawbah).

The following are the five reasons for the rejection of shaitaan's Tawbah.

1. He did not acknowledge his sin (In fact, until the end he said: "I am better than Aadam (alaihi salaam")
2. He was not shamed of his action
3. He did not condemn his naffs
4. He did not hasten to make Tawbah
5. He lost hope in the mercy of Allaah Ta`ala.

Big things for big people

Hadhrat Ebrahim Bin Ad`ham (rahmatullahi alaih) used to say that the obedience to Allaah Ta`ala (even if, Allaah Ta`ala forbid, he has to go to Jahannum) is far more beloved to Him than disobedience (even though he may get Jannat after this disobedience). The reason is that, even if one is granted Jannat after disobedience, then the shame of having being disobedient will remain with one all the time, and this in itself is a great punishment. On the other hand, if one is obedient to Allaah Ta`ala and may eventually be flung into Jahannum, then although the difficulty of the Fire will be cumbersome, but at least there will be no shame to bear for any disobedience, which is worse than the Fire. Anyway, there is always hope of being taken out of the Fire.

Still a youth, and with such Taqwa!

Hadhrat Maalik Bin Dinaar (rahmatullahi alaih) was on his way somewhere and on the road he met a youth, by the name of Utbah. This youngster was wearing an old shawl. He was looking forlorn, grieved and he was crying. Perspiration was flowing from his body, yet it was an extremely cold season. Surprised at this strange sight, Maalik Bin Dinaar (rahmatullahi alaih) said: *"Son, why are you crying, and how come you are perspiring in this cold weather?"*
Utbah said: *"Hadhrat, I once committed a sin at this spot and whilst passing by here I remembered the sin."*

The fear and apprehension of Allaah Ta`ala and his regret and modesty were so great, and had such an impact on him that he was perspiring profusely. Allaahu Akbar! How much Taqwa our predecessors had! And how shameless and immodest have we become! We commit thousands of sins daily and yet we strut around nonchalantly (without any guilt).

Keep making Muhaasabah (evaluating)

Hadhrat Makhool Shaami (rahmatullahi alaih) said, *"Make Muhaasabah whilst lying on your bed at night (i.e. take stock of your day's actions).By making Muhaasabah, you will be able to ascertain whether you had carried out more good deeds for the day; then you can make Shukr. If you realise that your list of sins for the day is long, then whilst lying in the bed continue making Astaghfaar. If you do not make Muhaasabah, then your example is like that businessman, who carries on trading without taking account and calculating, and very soon he will find himself insolvent."*

Do not deceive your beloved

Hadhrat Umar Bin Yazeed (rahmatullahi alaih) said: *"Brother, wherever possible do not deceive or be treacherous to your beloved."*
Someone asked: *"Hadhrat, can someone be treacherous to his beloved?"*
He replied: *"Yes, your naffs is most beloved to you, however, notwithstanding this, you still continue committing sins and getting involved in disobedience. Is this not treachery to the naffs?"*

Beautiful advice

Someone once asked a pious person for some advice. He responded, *"Do not oppress your Creator, His creation and yourself. Oppression of your Creator is being His slave; yet still taking others as deities and serving them. (This is Shirk and the Qur`aan Majeed had labelled Shirk as the greatest oppression –* ***"Indeed Shirk is a great oppression"****). Oppression of the creation is to openly express the faults of others (this has become the centre of attraction in our*

gatherings nowadays). Oppression of oneself is to be lazy and sluggish in fulfilling the Commands of The Master.

How pious were our predecessors!

Khamas Bin Al-Hasan (rahmatullahi alaih) once mentioned: *"I am bewailing and crying for forty years over* ***one*** *sin."* Someone asked him what was the sin about which he was so perturbed. He replied: *"Once a friend of mine came to see me. Both of us bought fish from the marketplace, cooked it and ate. After eating, whilst I was washing my hands, I took some dust (for washing my hands) from the wall of my neighbour, without asking his permission. It is for this that I am crying."*

Khamas Bin Al-Hasan who was surprised at the triviality of this minor act said, *"Rasuiuilaah (sallAllaahu alaihi wasallam) said that in the Sight of Allaah Ta`ala, the greatest sin is that which man deems the most inconsequential and trivial (i.e. thinking it to be little, one does not make any effort to seek repentance), and that sin which man deems a great one is small in the Sight of Allaah Ta`ala (i.e. thinking the sin to be great and destructive, man would hasten towards repentance and in doing so, the sin would be effaced and forgiven)."*

A Sahaabi (radhiAllaahu anhu) said,

"There is no small (sin) with persistence and consistency (in sinning)
And there is no great (sin) with Astaghfaar."

Awaam Bin Haushab (rahmatullahi alaih) said so beautifully, *"There are* ***four*** *things which are done after sinning that are even more dangerous and destructive than the sin (itself):*

1. *To consider the sin as being small and insignificant*
2. *To be shameless and brazen about it*
3. *To be pleased about it*

4. *To continue doing it.*

The ten evils of sin

Faqeeh (rahmatullahi alaih) says, *"My brother, do not be misled by the Aayat:*

"He who comes with (carries out) a good act, for him is ten times its likeness (in reward),
And he who comes with an evil act, he will not be rewarded, except the likeness thereof,
And they will not be oppressed."

The ten times reward for a good deed is for that person who comes with it (his good deed) on the Day of Qiyaamah. To carry out a good act is simple, but to be able to take that good deed on the Day of Qiyaamah is a difficult task. On that Day only those deeds which are accepted by Allaah Ta`ala will be taken forth, and we are totally unaware of about what will be accepted. As for there being only one punishment for each sin, there lies hidden in every sin, ten evils:

1. *Displeasure of The Creator*
2. *Pleasure of shaitaan*
3. *Detachment from Jannat*
4. *Proximity to Jahannum*
5. *Increase and boosting of the naffs*
6. *The heart is stained by it*
7. *Discomfort is caused to the Angels of protection*
8. *Nabi (sallAllaahu alaihi wasallam) is saddened by it (the sins of the Ummat are presented to Nabi (sallAllaahu alaihi wasallam), and he is disturbed by it)*
9. *The day or night will testify against the sinner (On the Day of Qiyaamah, the place and time of the enactment of the sin will testify against the sinner)*

10. *It is a breach of trust against the creation (the meaning here is two-fold, in that firstly, because of the sin, the sinner will no longer be a trustworthy person. He will be unworthy of giving testimony. Because of the sin, someone else's right was usurped or misplaced, owing to which that person will become a witness. The other meaning is that the sin counts against the entire creation as a whole. Sinning deprives and prevents the Mercy of Allaah Ta`ala from descending on earth. This causes corruption and difficulty upon the entire creation, such that even the lifeless creations are negatively affected by it).*

The greatest miser and oppressor

Someone said, *"The greatest miser is that person who is stingy with his own-self about doing good deeds. The greatest oppressor is the one who oppresses himself because of his disobedience to Allaah Ta`ala."*

Do not extinguish the lamp of recognition of Allaah Ta`ala

It is the saying of some wise person, *"O man, do not sin, because sin is a misfortune. Misfortune is like a large rock which breaks down the door of obedience. The wind of desires and lust blows through this (now broken) door and extinguishes the lamp of recognition (of Allaah Ta`ala)."*

Why is knowledge ineffective?

Someone asked a pious person, *"We listen to the talks of Deen, but we derive no benefit from them. Why is this?"*

He replied, *"You have **five** qualities, which deprive you of this bounty.*

1. *You do not make Shukr for the bounties of Allaah Ta`ala.*
2. *You do not seek forgiveness after sinning.*
3. *You do not practise that which you know.*
4. *You sit in the company of the pious, but you do not follow (obey) them.*
5. *You take no lesson when you bury the dead.*

The call of five angels

Faqeeh (rahmatullahi alaih) said, *"My father related to me the saying of Nabi (sallAllaahu alaihi wasallam) that daily five angels descend from the sky and make a proclamation.*
***The first one says**, 'He who abandons the Faraaidh of Allaah Ta`ala will be removed from the mercy of Allaah Ta`ala.'*
***The second says**, 'He who abandons the Sunnat of Rasulullaah (sallAllaahu alaihi wasallam) will be deprived of his intercession.'*
***The third says**, 'He who earns a haraam living will have his deeds broken up.'*
***The fourth says** to the dead, 'O inhabitants of the graveyards. Why do you envy and have shame?' The dead reply, 'We experience shame because we had wasted our lives and not made any preparations for the Aakhirah. We envy those people who are still alive and the opportunity to make Ibaadat, Tilaawat, Thikr and Durood, is still available for them.*
***The fifth one says**, 'People! Allaah Ta`ala has anger and punishment. Those who fear His Anger and punishment must make some effort to save themselves from it. They should repent for their sins. O People! We are encouraging you but you are not desirous (of Jannat). We are warning you but you are not apprehensive and fearful (of Jahannum and Allaah Ta`ala's Anger). Had it not been for those who fear Allaah Ta`ala, like little innocent children, grazing animals and pious*

*elders, then the punishment of Allaah Ta`ala would have descended ."* (May Allaah Ta`ala save us!)

A wise saying

Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Aishah (radhiAllaahu anha): *"Be cautious about small sins, since Allaah Ta`ala will ask about them also."*

Someone said that the similitude of little sins is like that of small sticks, which when accumulated can also be lit into a fire. (Little fires can also turn into roaring infernos).

"He who sows good deeds will reap peace and contentment." [Tawraah]

"He who sows evil will reap regret." [Injeel]

Someone asked Hadhrat Ibn Abbaas (radhiAllaahu anhu), *"Would you prefer a person who sins more and also does an abundant of good deeds, or one who sins less and who is also less obedient?"* He replied, *"I prefer the person who indulges in the least disobedience."*

A pious person said, *"Good deed are carried out by everyone, but the intelligent person is he who abstains from sins."*

It is clear that compared to doing good deeds, it is by far better and more virtuous to abstain from sinning, because Allaah Ta`ala has placed a condition on good deeds, and that is, the good deeds must be such that they can be presented on the Day of Qiyaamah. *"He who comes with a good deed, for him is ten times its likeness (in reward)."*
There is no condition attached to abstaining from sins, *"And he who prevents his naffs from desires and lusts, indeed Jannat is his resting place."*

Who is a pauper?

Nabi (sallAllaahu alaihi wasallam) once asked the Sahaabah (radhiAllaahu anhum), *"Who is a pauper?"*
The Sahaabah (radhiAllaahu anhum) replied: *"The person who has no wealth or possession."*
Nabi (sallAllaahu alaihi wasallam) said, *"No! From amongst my Ummat, a pauper is that person who will come on the Day of Qiyaamah with an abundant of Salaats, Zakaat, Rozas, etc., but in the world he had abused someone, defamed someone, usurped the wealth of someone, murdered someone or hit someone. In exchange for all these oppressions, all his good deeds will be given to the oppressed persons and he will be left with absolutely nothing. If all his good deeds are expired before he had completed fulfilling the rights of all those whom he had oppressed (in the world), then the sins of the oppressed persons will be loaded onto this oppressor, and he will be flung into Jahannum."*

The punishment for not assisting the oppressed

Hadhrat Abu Maisarah (radhiAllaahu anhu) said that after the burial, the angels will strike the dead person with a lash which will result in the grave bursting into flames. The dead person will ask the reason for this and he will be told, *"In the world you had passed by an oppressed person; he had called out to you for assistance and you (notwithstanding the ability to do so) refused to assist him. This is the punishment for that."* (If such is the punishment for not assisting the oppressed, then how serious must be the punishment for the oppressor?)

Maimoon Bin Mahraan (rahmatullahi alaih) said that if a person had oppressed or exploited someone in the past and in spite of his intention to ask for forgiveness, he did not do so, then, (as a remedy) he should make dua and Astaghfaar after every Salaat for the wrong which he had perpetrated.

Insha-Allaah, with the Barkat of this, his oppression will be forgiven.

Do not assist the oppressor

Hadhrat Ibn Mas`ood (radhiAllaahu anhu) said, *"That person who assists an oppressor or who shows him a way to usurp the right of any Muslim, such a person is liable for the Anger of Allaah Ta`ala , and the burden (punishment) of the oppression will be borne by him as well."*

The most ignorant

Hadhrat Umar (radhiAllaahu anhu) enquired of Hadhrat Ahnaf Bin Qais (radhiAllaahu anhu), *"Who is the most ignorant?"* He replied, *"He who sells his Aakhirah for this world."* Hadhrat Umar (radhiAllaahu anhu) said: *"There is an even greater ignoramus than that. Who is he?"* Hadhrat Ahnaf (radhiAllaahu anhu) replied, *"He who sells his Aakhirah because of someone else's world."*

In this world, someone who earns wealth through *haraam* means destroys his own Aakhirah. He then leaves this accumulated wealth for someone else when he passes away, it is as though he has also sacrificed his own Aakhirah for someone else's worldly benefit.

The statement of Hadhrat Ali (radhiAllaahu anhu)

The following statement of Hadhrat Ali (radhiAllaahu anhu) is famous, *"I had done neither good nor evil to anyone. To do good to someone else is in reality doing good for oneself, because the benefit reaches one. Similarly, if one perpetrated any excess (sin) on anyone else, then the punishment is on the doer. So it is as though one is executing an excess on oneself."*

"He who does a good deed it is for himself and he who does evil,
It is upon himself."

How cautious and wary was our Nabi (sallAllaahu alaihi wasallam)

Hadhrat Abu Sa`eed Khudri (radhiAllaahu anhu) said, *"A Muhaajir (radhiAllaahu anhu) sought audience with Nabi (sallAllaahu alaihi wasallam) because of some need, but he could not find the opportunity. One morning Nabi (sallAllaahu alaihi wasallam) was mounted on a horse, when he came in front, caught hold of the reins of the animal and said: 'I have an need to ask of you.' Nabi (sallAllaahu alaihi wasallam) said: 'Leave the reins now, your need will be fulfilled.' This person insisted. Since the time for Fajr Salaat was close to expiry, Nabi (sallAllaahu alaihi wasallam) struck him with his whip and sent him away.*

After the Salaat, Nabi (sallAllaahu alaihi wasallam) said: 'I have just now struck someone, if he is present here then he should stand up.' This Sahaabi (radhiAllaahu anhu) stood up fearfully. Nabi (sallAllaahu alaihi wasallam) said, 'Come close to me.' He drew close and Nabi (sallAllaahu alaihi wasallam) said, take the whip and square up with me.' The Sahaabi (radhiAllaahu anhu) said, 'May Allaah Ta`ala save me! How can I ever strike the Leader with a whip?' Nabi (sallAllaahu alaihi wasallam) said, 'That is no problem, take revenge.' He said the same thing. Then Nabi (sallAllaahu alaihi wasallam) told him insistently, 'Then forgive me.' He said, 'O Rasuiuilaah (sallAllaahu alaihi wasallam)! I forgive you.'

Thereafter Nabi (sallAllaahu alaihi wasallam) addressed the gathering, 'O people! Fear Allaah Ta`ala and never oppress

anyone. If anyone oppresses a Muslim, then he will be punished on the Day of Qiyaamah.'
He also said, 'On the Day of Qiyaamah, the oppressed will be successful.'"

Rights of the servants

Hadhrat Sufyaan Thauri (rahmatullahi alaih) said, *"If you meet with Allaah Ta`ala in such a condition that you had usurped (transgressed) His rights seventy times, it will be better for you than your having usurped one right of a slave of Allaah Ta`ala."*

The rights of the servants of Allaah Ta`ala are far more important and serious than the rights of Allaah Ta`ala. Allaah Ta`ala is Kareem. He will forgive sins even if they equal the number of the stars in the sky or the foam in the oceans. On the other hand there is a doubt whether man will forgive or overlook even a single right of his.

Do not be unwary of your debts

Hadhrat Ebrahim Bin Ad`ham (radhiAllaahu anhu) said, *"It is not appropriate that a person who has debts make a thick curry of olive oil, etc., until such time that he has repaid the debt."*

A person must try to live modestly, and make a concerted effort to repay his debts.

The virtue of service to the creation

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) used to say, *"I prefer that **one** Aayat of the Qur`aan Majeed being read and practise, than a thousand times of empty Tilaawat (recital devoid of practice). It is better to assist and please **one***

Muslim than an entire life of Ibaadat. To abandon the world is, in my opinion, better than the Ibaadat of all the angels in the heavens. To reject ***one*** *cent of haraam money is better than performing one hundred Hajj (even though those Hajj be made with Halaal earnings)."*

Oppression is a danger to Imaan

Hadhrat Abu Bakr Waraaq (rahmatullahi alaih) said, *"Imaan leaves the heart of most people because of their involvement in oppression."*

Someone asked Abul Qaasim Al-Hakeem, *"Is there any sin, because of which there is a possibility of Imaan leaving the heart?"* He replied, *"There are* ***three*** *such sins.*

1. *Not to make Shukr to Allaah for the bounty of (being bestowed with) Islaam*
2. *Not fearing the obliteration of Imaan from the heart*
3. *Oppressing Muslims"*

The advice of Rasuiuilaah (sallAllaahu alaihi wasallam)

Hadhrat Anas (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) gave someone **three** pieces of advice:

1. Remember death often. (This will remove or lessen vain desires and thoughts).
2. Make Shukr to Allaah Ta`ala at all times. (This will result in an increase in bounties).
3. Make continuous dua. (One never knows when duas are accepted)

And then Nabi (sallAllaahu alaihi wasallam) prohibited **three** things:

1. Never break on a promise and do not assist anyone in such matters.
2. Never rebel or be treacherous to anyone. (Allaah Ta`ala assists the one who is being rebelled against.)
3. Never plot and plan (treacherously) against anyone. (The evil of plots always fall back on the plotter.)

Three things of deviation

Hadhrat Umar (radhiAllaahu anhu) said, *"These three things are sufficient for the deviation of people.*

1. *A person who condemns such actions of others, which he himself commits.*
2. *A person sees all the faults of others, and the very same faults which are also present in himself, he fails to see.*
3. *A person causes unnecessary grief and difficulty upon his fellow brothers. (Some people find pleasure in troubling others.)*

How severe is this punishment!

Hadhrat Yazeed Bin Samurah (radhiAllaahu anhu) said that some places in Jahannum will be like the shores of the ocean, where there will be snakes the size of camels and scorpions the size of mules. When the inmates of Jahannum will plead for relief from their punishment, then they will be sent to these places. Upon reaching there, the snakes and scorpions will begin stinging them. The skin off their entire bodies will be torn out. Finding this place unbearable, they will beg for their return, whereafter they will be sent back into The Fire. There they will develop such an itch which will result in such severe scratching that their bones will become visible. Someone will

enquire if they find any difficulty because of this itch. They will reply, *"Unbearable difficulty!"* At that time it will be said to them, *"You are being placed in all this difficulty because in the world you had troubled the believers. (Today, you should taste of it)."* (May Allaah Ta`ala save us!)

AHAADITH

Rasuiuilaah (sallAllaahu alaihi wasallam) said,

"Verily, Allaah Ta`ala loves the pious, independent and secluded person (One who dislikes name and fame)." [Muslim]

A man asked, *"O Rasuiuilaah (sallAllaahu alaihi wasallam), who is the best of people?"* Nabi (sallAllaahu alaihi wasallam) replied, *"He whose life is long and his actions noble."* The man asked, *"Who is the worst of people?"* Nabi (sallAllaahu alaihi wasallam) replied, *"He whose life is long and his actions wicked."* [Ahmad]

"An intelligent person is he who suppresses his naffs and executes actions for after his death. A stupid person is he who follows his naffs (whims and desires) and (still) has hope in Allaah."

MERCY AND COMPASSION

Have mercy and mercy will be shown to you

It is reported from Hadhrat Abu Huraira (radhiAllaahu anhu) that Nabi (sallAllaahu alaihi wasallam) said that a person was travelling and along the way he stopped at a well and descended to drink some water. Close by there was a dog, which had its tongue sticking out, and was also suffering from

extreme thirst. This man realised that the dog is also just as thirsty as he, so he descended into the well once more and filled his leather socks with water and brought it up for the dog to drink. Upon this act of his Allaah Ta`ala forgave him.

The Sahaabah exclaimed, *"O Rasulullaah! Will we be compensated even if we show kindness to animals?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"Yes, there is reward in showing compassion to every living creature."*
(If the reward for showing kindness and compassion to a dog earned such a great reward, then how much greater will be the reward for kindness is shown to humans?)

Kind-heartedness and Jannat

Nabi (sallAllaahu alaihi wasallam) once mentioned, *"Besides the kind hearted, none else will enter into Jannat."*
The Sahaabah-e-Kiraam (radhiAllaahu anhum) said, *"O Rasulullaah (sallAllaahu alaihi wasallam)! All of us are kind hearted."*
Nabi (sallAllaahu alaihi wasallam) said that kind-heartedness is not that a person is kind only to those who are around and close to him. But kind-heartedness should be shown to all of mankind.

Do not scold and rebuke others

Hadhrat Abdullaa Bin Umar (radhiAllaahu anhu) said that if you see anyone being punished for an evil action, then do not rebuke him, because in so doing you will be aiding shaitaan. In fact you should say that may Allaah Ta`ala have mercy and turn towards him.
We should reflect upon our own selves and study our own conditions and we will ascertain the true state of our character and condition.

The yardstick of brotherhood

Hadhrat Nu`maan Bin Basheer (radhiAllaahu anhu) reports that he heard Nabi (sallAllaahu alaihi wasallam) saying that the Muslim Ummat must become as one single body in so far as their mutual reformation and brotherhood is concerned, such that if one limb pains then the entire body becomes restless and uncomfortable.

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports that once during his Khilaafat Hadhrat Umar (radhiAllaahu anhu) was doing his rounds during the night. He came across a caravan of travellers in the wilderness and every one of them was sleeping. Hadhrat Umar (radhiAllaahu anhu) felt that their goods were at risk of being stolen, so he went to fetch Hadhrat Abdur Rahmaan Bin Auf (radhiAllaahu anhu) and the two of them stood guard the entire night over the caravan. At the time of dawn, he awakened all of them and returned to Madinah.

If there is justice, then it should be thus

Once Hadhrat Umar (radhiAllaahu anhu) saw a Zimmi *(non-Muslim living in Muslim lands) lady begging at someone's door. Feeling affected by this scene he said,* "We have not been just to you. When you were young we used to take Jizya from you and now that you have aged, we have left you to beg around for food." *Immediately he took the old lady to the Baitul Maal and stipulated for her a regular ration which was sufficient for her.*

Those in positions of trust and office must take lesson from this example.

Jannat for showing mercy and generosity

Hadhrat Hasan (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said, "There will be many from my Ummat who will enter Jannat but not because of the abundance in their Salaat, roza, etc. In fact, it will be their concern, affection and feelings of brotherhood towards their fellow Muslim brothers that will enter them into Jannat."

The ten rights of a Muslim

Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Anas Bin Maalik (radhiAllaahu anhu) that the Muslims have ***four*** *rights over him:*

1. *To assist those who have done good to him*
2. *To seek repentance for those who have sinned*
3. *To make dua for the ruler*
4. *To have affection for the repenter.*

Nabi (sallAllaahu alaihi wasallam) also said that every Muslim has ***six*** *rights over his fellow Muslims, which are imperative upon everyone.*

1. *To accept the invitation of a fellow Muslim brother*
2. *To visit the ill*
3. *To accompany the bier*
4. *To make Salaam when meeting another*
5. *To advise those seeking it*
6. *To reply to the one who sneezes and says* Alhamdulillaah, *by saying* Yar Hamukallaah.

Perfect Imaan

Hadhrat Abu Huraira (radhiAllaahu anhu) said that Nabi (sallAllaahu alaihi wasallam) said, "Whoever hides the fault of

his fellow Muslim, Allaah Ta`ala will hide his fault on the Day of Qiyaamat."

"Whoever removes a difficulty of a fellow Muslim, Allaah Ta`ala will remove for him the difficulties on the Day of Qiyaamat."

He also said, "A person can never have perfect Imaan unless he desires for his Muslim brother that which he desires for himself. He who does not show mercy to others, Allaah will not show mercy unto him. He who does not overlook and forgive the faults of others, Allaah Ta`ala will not forgive his faults. He who does not accept the excuse and plea of others, Allaah Ta`ala will not accept his excuses."

If you show mercy to the inhabitants of the earth, then the inhabitants of the heavens will show mercy to you. O man! If you display mercy, then mercy will be shown to you. How is it that you have hope in the mercy of Allaah Ta`ala when you yourself do not show mercy to others? [Injeel]

The advice of Hadhrat isaa (alaihi salaam)

Hadhrat Maalik Bin Anas (radhiAllaahu anhu) states that someone mentioned to him the statement of Hadhrat Isaa (alaihi salaam),
"Do not engage in speech except in the Thikr (remembrance) of Allaah Ta`ala, otherwise your hearts will become hard and the hard-hearted are far from Allaah Ta`ala. Do not look at the faults of others as though you are their master. In fact, you should look upon them as though you are their slave."
He said that people are of ***two*** *types: (1) those who are caught up in difficulties and (2) those who are passing their lives in ease and comfort.*
When you see anyone involved in difficulties, then you should display mercy towards them (and make dua for their ease and

contentment). When you see anyone in ease and comfort, then you should make Shukr and praise Allaah Ta`ala (that this brother of yours is in such ease).
If everyone adopted this attitude, then this world would be free of quarrels and mischief.

Three concise and comprehensive sentences

Abu Abdillaah Shaami (rahmatullahi alaih) states, "I once visited Ta`oos (rahmatullahi alaih) and knocked on his door. An extremely weak and old man opened the door and said that he is Ta`oos. I was taken by surprise at his appearance. We went into the house. He told me to ask any question and he would answer as concisely as possible. I told him that if he wishes to be brief and concise in his answers then I would be concise in my questions. Prior to my asking any questions he said, 'If you allow me, then in three sentences I will combine the Qur`aan Majeed, Tauraat and Injeel.' I replied: 'Indeed.' He said: '

1. Fear Allaah Ta`ala such that you cannot fear anyone else besides Him.
2. Have so much hope in the Mercy of Allaah Ta`ala, that it overpowers your fear (for Him).
3. Desire for others what you desire for yourself.

Three things to perfect Imaan

Ammaar Bin Yaasir (radhiAllaahu anhu) states, "Whosoever inculcates three qualities within himself has in actual fact perfected his Imaan:

1. To spend in times of (financial) difficulty
2. To be just to oneself
3. To spread Salaam.

Three things that are beloved to Allaah Ta`ala

Hadhrat Umar Bin Abdul Azeez (rahmatullahi alaih) said, “There are three things which Allaah Ta`ala loves greatly:

1. To forgive notwithstanding the fact that one has the ability to take revenge (this is the highest form of bravery).
2. To adopt a life of moderation (in both worldly and Deeni issues).
3. To have mercy on the slaves of Allaah Ta`ala (He who has mercy on the creation, Allaah Ta`ala will show mercy to him).

“Show mercy to those on earth
and The Inhabitant in the skies will show mercy to you.”

The headquarters of goodness

Hadhrat Hishaam (rahmatullahi alaih) narrates from Hasan (rahmatullahi alaih) that Allaah Ta`ala revealed to Hadhrat Aadam (alaihi salaam), *“O Aadam! **Four** things are the headquarters of goodness for you and for your children. The one is for Me, the other for you, the third is between the two of us and the **fourth** is between you and the creation.*

1. *The one for Me is that you make Ibaadat only to me and do not ascribe any partners to Me.*
2. *The second which is for you is that action which you will be rewarded for.*
3. *The one which is between the two of us is dua and its acceptance (to make dua is your duty and Mine is its acceptance).*
4. *The one which is between you and the creation is that you should deal with people in such a way that you would like others to deal with you.”*

These four things are a combination of Aqaaid (beliefs), A`maal (actions) and Mua`malaat (social dealings). The acceptance of actions is completely dependant upon belief in the Oneness of Allaah Ta`ala and total abstention from Shirk. To have certainty in dua is the core and essence of Ibaadat, in fact, it is the basis of Ibaadat.

"Dua is the core of Ibaadat"
"Dua IS Ibaadat"

One should deal with others as one would like others to deal with one. Regrettably much of the high status of Mua`malaat and character has been forgotten nowadays.

AHAADITH

Rasuiuilaah (sallAllaahu alaihi wasallam) said,

"That person will not enter Jannat whose neighbours are not safe from his evil." [Muslim]

"If you are three people (in one gathering), then two of you must not whisper excluding the third one (from your conversation), until other people join your gathering, because the third person will be grieved (by this action of yours)."
[Bukhari/Muslim]

FEAR OF ALLAAH TA`ALA

Who is an intelligent person?

Hadhrat Sa`eeb Bin Musayyib (rahmatullahi alaih) said that once Hadhrat Umar, Ubai Bin Ka`ab and Abu Hurairah (radhiAllaahu anhum) asked Nabi (sallAllaahu alaihi wasallam), *"Who is the most knowledgeable of all people?"*

Nabi (sallAllaahu alaihi wasallam) replied, *"The intelligent one."*

They asked, *"Who is the one that worships the most?"*

Nabi (sallAllaahu alaihi wasallam) replied, *"The intelligent one."*

They asked, *"Who is the most virtuous?"*

Nabi (sallAllaahu alaihi wasallam) replied, *"The intelligent one."*

Upon listening to this strange and perplexing reply the Sahaabah-e-Kiraam (radhiAllaahu anhum) exclaimed, *"Is not an intelligent person one who has the qualities of perfect character, consideration, eloquence, generosity and a high status?"*

Nabi (sallAllaahu alaihi wasallam) replied, *"All these (which you have mentioned) are things of this world. An intelligent person is he who is the most fearing of Allaah Ta`ala and one who abstains from sins. The people of the world castigate such people."*

"Indeed the most honoured amongst you in the Sight of Allaah Ta`ala are those with the most Taqwa."

Signs of hope and fear

Maalik Bin Dinaar (rahmatullahi alaih) said, *"That person who has inculcated in himself the fear of Allaah Ta`ala and has hope on Him, has indeed acquired excellent and praiseworthy qualities.*

The sign of fear is that a person saves himself from disobedience to Allaah Ta`ala.

The sign of hope in Allaah Ta`ala is that he starts carrying out actions in obedience of Allaah Ta`ala with happiness and enthusiasm."

The statement of Allaah Ta`ala

Nabi (sallAllaahu alaihi wasallam) reports that Allaah Ta`ala says, *"I take an oath on My Honour and Grandeur, I do not bestow man with* ***two*** *fears at the same time. He who fears Me in this world will be at ease in the Aakhirat (Hereafter) and he who is without fear for Me in this world will be fearful in the Aakhirat (Hereafter)."*

The fear of Allaah Ta`ala in the angels

Adi Bin Artaat (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said that when the angels in the seventh heaven were created they immediately prostrated. Notwithstanding this (noble act of Ibaadat) they were shaking out of fear for Allaah Ta`ala. On the Day of Qiyaamah, they will lift their heads from Sajdah and say, *"O Allaah! We have not fulfilled the right of Ibaadat to You."*

The fear of Jahannum

Hadhrat Abu Maisara (rahmatullahi alaih) used to lie on the bed at night and say*, "If only my mother had not given birth to me."* His wife used to say to him, *"Allaah Ta`ala had blessed you with a life with Imaan and Islam, so why do you say such words?"* He would reply, *"Indeed (this is a great blessing), but we have been given the surety that all of us will be passing over Jahannum on the Day of Qiyaamah, but we have not been given any surety of whether we will return of not.*"

Fear (for Allaah Ta`ala) redeems sins

Nabi (sallAllaahu alaihi wasallam) said that if the heart of a believer has the fear of Allaah Ta`ala, then the sins fall from him just as leaves fall from a tree.

A certain pious person mentioned: "*The fear of Allaah Ta`ala saves one from sins, whereas hope (in Allaah Ta`ala) increases one's enthusiasm of obedience. Remember death (often) and become independent of this temporally world and vain talk.*"

Three and three

Hadhrat Hasan (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that three things are destructive and three things bring success.
The three things which are destructive are:

1. Miserliness which is practiced upon.
2. Desires of the naffs which are followed.
3. To think as oneself as the best and greatest.

The three things which bring success are:

1. To be just in all situations, whether in happiness or in displeasure.
2. To choose the midway between wealth and poverty.
3. To fear Allaah Ta`ala both, when in company or in solitude.

The sign of fear of Allaah Ta`ala

Faqeeh (rahmatullahi alaih) says that the fear of Allaah Ta`ala becomes apparent in seven things:

1. **Tongue:** The fear of Allaah Ta`ala will prevent one from lies, backbiting, carrying tales and vain talk and fear of Allaah Ta`ala will ensure that the tongue will constantly be engaged in Thikr and Tilaawat.
2. **Stomach:** (A person will allow only *halaal* food to enter his stomach and refrain from *haraam*. In fact, even in

the *halaal* food he will restrict himself to eat only what is necessary).

3. **Eyes**: He will stay away from looking at *haraam* things. He will look at what is Halaal, and that too, only for the purpose of gaining benefit and lesson and not out of desire.
4. **Hands:** He will refrain from all such actions which are displeasing to Allaah Ta`ala. All his movements will be only for the pleasure of Allaah Ta`ala.
5. **Feet:** He will not walk in the direction of that which entails disobedience to Allaah Ta`ala. He will use them swiftly where the pleasure of Allaah Ta`ala is concerned.
6. **Heart:** That heart which has the love of Allaah Ta`ala will have Muhabbat, consideration, brotherhood, respect and honour in the place of hatred, jealousy, pride, etc.
7. **Sincerity:** The one who fears Allaah Ta`ala will always be in pursuit of sincerity, and will constantly have this in mind that the absence of sincerity devalues good actions.

Regarding such people the Qur`aan Majeed says,

"The Aakhirah, according to your Rabb is for the Muttaqeen (those who fear Allaah Ta`ala)."

"Indeed the Muttaqeen are the successful ones."

"Indeed the Muttaqeen will be in a safe place."

"And there is none of you who will not pass it (Jahannum), this is a certainty with your Rabb. And then we will save those who have Taqwa and leave the oppressive ones in it, falling on their knees."

One in a thousand

Hadhrat Hasan Bin Imraan (radhiAllaahu anhu) says that once they were travelling with Nabi (sallAllaahu alaihi wasallam) when the following Aayat was revealed:
"O people! Fear your Rabb. Indeed the quake of The Hour is a great thing."

Thereafter Nabi (sallAllaahu alaihi wasallam) told us, "*Do you know what day this is?"*
We replied, *"Allaah and His Rasool know best."*
He said: *"This will be that day when Allaah Ta`ala will say to Aadam, 'Get up! Send those destined for Jannat to Jannat and those destined for Jahannum to Jahannum.'"*
He will ask, *"O Allaah, how many people will be going into Jannat?"*
It will be ordered that one in every thousand will enter Jannat and 999 into Jahannum. When the Sahaabah-e-Kiraam (radhiAllaahu anhum) heard this they began crying. Nabi (sallAllaahu alaihi wasallam) said, *"You will make up 1/3 of the inhabitants of Jannat."* Upon hearing this, the Sahaabah-e-Kiraam (radhiAllaahu anhum) were happy. Thereafter, Nabi (sallAllaahu alaihi wasallam) said, *"The era prior to every Nabi was one of ignorance. This total (in Jahannum) will be made up with these people and if there is any shortage, then the Munaafiqeen will complete it." And then he said: "I have hope that you will consist of two thirds of Jannat."*

He also said, *"Yajooj, Majooj and the kuffaar of man and jinn will make up the inhabitants of Jahannum."*

During the lessons in "Muslim Shareef" our honourable Ustaad, Hadhrat Allaama Ebrahim Saheb Balyaawi (rahmatullahi alaih) said at this juncture in reply to a question, that out of a thousand people, one is a Muslim and 999 are

kuffaar. Muslims will enter Jannat and the kuffaar will be cast into Jahannum.

Jannat cannot be attained without good actions

Hadhrat Hasan Basri (rahmatullahi alaih) said, *"O listener! Do not be fooled into thinking that you will be with those you love (in Jannat), because pious people reach lofty stages because of their (abundance of) good actions."*
In order to reach lofty heights and ranks (in the hereafter), good actions are necessary. Those who lead carefree lives (following their whims and desires) and in the disobedience of Allaah Ta`ala must not labour under the misconception that because of their love for the pious, they will be with them in Jannat. They are only fooling themselves. It is quite another thing that the love for the pious compensates for the shortages in one's own actions. The Jews, Christians and even the Ahle Bid`ah profess to have love for the Ambiyaa (alaihimus salaam). However their claim is baseless and Baatil, since the essence of Muhabbat is obedience to the Ambiyaa and pious and to follow in their footsteps. Everything besides this is an empty claim and a deceit.

This wonderful state of mind elevates one spiritually, but not always

Hadhrat Hanzalah (radhiAllaahu anhu) once ran out of his house exclaiming, *"I am a Munaafiq! I am a Munaafiq!"* At that moment Hadhrat Abu Bakr (radhiAllaahu anhu) was passing by and he asked him what the matter was and reassured him that he was most certainly not a Munaafiq. Hadhrat Hanzalah (radhiAllaahu anhu) said, *"Whenever I am in the company of Nabi (sallAllaahu alaihi wasallam), then a wonderful state of mind overcomes me. My heart is filled with the love of Allaah Ta`ala and my eyes fill with tears. At that time the condition of my naffs is totally in front of me. But when I return home to my*

family, then this condition vanishes. (If this is not Nifaaq, then what is it?)"
Hadhrat Abu Bakr (radhiAllaahu anhu) said that this is exactly his condition as well. Both of them came into the presence of Nabi (sallAllaahu alaihi wasallam) and Hadhrat Hanzalah (radhiAllaahu anhu) said, "I am a Munaafiq!"
Rasulullaah (sallAllaahu alaihi wasallam) said, *"Keep silent! What are you uttering? No you have not become a Munaafiq!"*
He told Nabi (sallAllaahu alaihi wasallam) that the condition in which he finds himself in the gathering of Nabi (sallAllaahu alaihi wasallam) is not the same as when he returns home.
Nabi (sallAllaahu alaihi wasallam) said, *"Hanzalah! If your condition remains in the same state all the time, then whilst you are walking in the street or laying on your bed, at all times the angels will meet with you and shake your hands. This condition (state of mind) is experienced only sometimes."*

Fear four things

Once Hadhrat Aishah (radhiAllaahu anha) enquired from Nabi (sallAllaahu alaihi wasallam) regarding the following Aayat,

"Those who are able to give, give, and their hearts are fearful that they will be returning to their Rabb."

She asked whether this Aayat referred to those who sin and whilst they are sinning their hearts are fearful of Allaah Ta`ala. Nabi (sallAllaahu alaihi wasallam) replied in the negative and said that it referred to those who carry out acts of Ibaadat and after they have made their Ibaadat, they are anxious about whether it will be accepted.

Faqeeh (rahmatullahi alaih) states that pious people should be anxious about four things:

1. The fear of whether their good actions are accepted or not. Allaah Ta`ala has placed the condition of Taqwa

on the acceptance of good actions: “Indeed Allaah accepts from the Muttaqeen.”

2. To fear pride and showing off.The condition of sincerity is imperative for every good deed. “And they have not been ordered except to worship Allaah in sincerity.”
3. The fear of protecting the good deeds so that they be brought (intact) to the Plains of Resurrection. “He who comes with a good deed, for him is ten times the like thereof.” Someone once mentioned that it is much more difficult to protect good deeds than to execute them.
4. To have the fear that one is unaware whether Allaah Ta`ala will ever grant one the Taufeeq (guidance) to carry out good deeds or not. (Taufeeq is in the Hands of Allaah Ta`ala). “And there is no Taufeeq, except with Allaah Ta`ala. Have trust in Him and turn unto Him.”

THE REMEMBRANCE OF ALLAAH TA`ALA

Ten difficult, but important things

Hadhrat Abu Ja`far (radhiAllaahu anhu) relates from Nabi (sallAllaahu alaihi wasallam) that three things are extremely difficult:

1. To be just with yourself
2. To be merciful to one’s brother with one’s wealth
3. The remembrance of Allaah Ta`ala (without which the heart will not find contentment).

The best action

Hadhrat Ma`az Bin Jabal (radhiAllaahu anhu) states, *"Besides the Thikr of Allaah Ta`ala, there is no better and more worthy action, which leads to success."*
Someone asked *"(Better than) Jihad also?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"Yes, (it is better than) Jihad also."*

Hadhrat Hasan Basri (rahmatullahi alaih) states that someone once asked Nabi (sallAllaahu alaihi wasallam) what was the best action. He replied, *"To remain in the remembrance of Allaah Ta`ala until one's death-bed."*

The sign of Imaan

Maalik Bin Dinaar (rahmatullahi alaih) states, *"That person whose heart does not veer away from the creation and does not become attached to Allaah Ta`ala will destroy his actions, make his heart dark and destroy his Imaan."*

Anas Bin Maalik (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said that the Thikr of Allaah Ta`ala is a sign of Imaan and freedom away from Nifaaq. It fortifies a person thereby granting protection from shaitaan and it is a defence against the Fire of Jahannum.

The statement of Hadhrat Ali (radhiAllaahu anhu)

Hadhrat Ali (radhiAllaahu anhu) stated, *"Thikr is between **two** Thikrs, Islaam is between **two** swords and sin is between **two** Fardhs."*

- "Thikr between two Thikrs" – The remembrance of Allaah Ta`ala by the slave is dependant upon two things; firstly, Allaah Ta`ala must grant him Taufeeq to

make Thikr and after he has made the Thikr, Allaah Ta`ala remembers the servant together with granting him forgivingness. Hence it is as though before and after the Thikr of the servant, Allaah Ta`ala remembers him.

- "Islaam is between two swords" – If the non-Muslim does not accept Islaam of Jizya (tax), then Jihad will be declared upon him. Also, if a Muslim (may Allaah Ta`ala forbid), becomes murtadd, then his retribution will be the sword.
- "Sin lies between two Fardhs" – It is Fardh for the servant that he save himself from sin, and if he commits a sin, then Tawbah is Fardh upon him.

Shaitaan flees

"(I seek Allaah Ta`ala's protection) From the evil temptations of Khannaas (shaitaan)"

In commenting on this Aayat, Hadhrat Ibn Abbaas (radhiAllaahu anhu) said that shaitaan is meant here, since he lies to ambush us, close to the heart of every human. When man makes Thikr, then shaitaan moves away and when man forgets to make the Thikr of Allaah Ta`ala, then shaitaan starts his evil temptations.

The polish of the heart

Rasulullaah (sallAllaahu alaihi wasallam) said that everything has a shine and a polish and the polish of the heart is Thikr.

The dejection of shaitaan

Hadhrat Ebrahim Nakha`ee (rahmatullahi alaih) mentions, *"Whenever a person enters his home saying, 'Assalaamualaikum', shaitaan becomes dejected and says, 'It*

is now not possible for me to remain here.' And when the servant (of Allaah Ta`ala) recites: 'Bismillaah', before eating, then shaitaan says, 'There is no opportunity for me to remain here or partake of the food and drink.' Saying this he returns dejectedly."

From this it is clear that it is important to say *Assalaamualaikum* at the time of entering the home, and *Bismillaah* before eating.

Hadhrat Aishah (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said that one must recite Bismillaah before commencing with meals and if one forgets then at the time of remembering, (even though it may in the middle of the meal), one should recite: *'Bismillaahi Wa Awwalohu Wa Akhiruhu'.*

Conflict between shaitaan and man

Faqeeh (rahmatullahi alaih) states that Abu Muhammad (rahmatullahi alaih) -- who was a student of Hadhrat Anas Bin Maalik (radhiAllaahu anhu) – said that Iblees (shaitaan) made the following request to Allaah Ta`ala, *"O Allaah! You have made a special and sanctified House for the worship of your servants (viz. the Musaajid). Have you made any such (special) home for me?"*
Allaah Ta`ala replied: *"Your home is the Hammaam (public bathrooms)."*
Iblees then said: *"Humans have Majaalis (gatherings), where is such a place for me?"*
Allaah Ta`ala replied, *"The bazaars."*
Iblees said, *"You have given them the Qur`aan (and other Divine Scriptures for the previous nations) to read, what is there for me?"*
Allaah Ta`ala replied, *"Poetry."*

Iblees said, *"An activity for humans is that they are able to speak to each other, what is my activity?"*
Allaah Ta`ala replied, *"Lies."*
Iblees said: *"Humans have been given the Athaan so that they may gather for Salaat. What is my Athaan?"*
Allaah Ta`ala replied, *"Playing music."*
Iblees said, *"You have sent prophets for humankind, what have you sent for me?"*
Allaah Ta`ala replied, *"For you are the fortune-tellers and soothsayers."*
Iblees said, *"Humans have been given Kitaabs. What kitaab is there for me?"*
Allaah Ta`ala replied, *"For you is tattoos."*
Iblees said, *"For the humans there are objects of target, what is there for me to target?"*
Allaah Ta`ala replied, *"Women are your targets."*
Iblees asked, *"There are many different types of food that are available for humans. What edibles are there for me?"*
Allaah Ta`ala replied, *"That food whereupon Bismillaah was not recited."*

Remember these five

Someone once came to Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) and asked for advice. Hadhrat Fudhail (rahmatullahi alaih) replied, *"I will advise you about five things. Remember them well:*

1. *Whatever condition or situation befalls you, just think that it is all from Allaah Ta`ala. (So that people do not chastise you).*
2. *Safeguard your tongue (So that people may be saved from your evil and you from the punishment of Allaah Ta`ala).*
3. *Have firm faith (Yaqeen) in your Rabb's Promise of sustenance (So that you may become a believer).*

4. *Occupy yourself in the preparation for death (lest you die in a state of unpreparedness).*
5. *Increase your remembrance of Allaah Ta`ala. (So that you may be saved from all types of calamities and afflictions).”*

What then is the benefit in this work?

Hadhrat Ebrahim Bin Ad`ham (rahmatullahi alaih) once saw someone preoccupied in some worldly activity. He said to him, *“Do you have any anticipation of reward in this (task that you are doing)?”* The person replied, “No.” Ebrahim (rahmatullahi alaih) then said, *“Do you hope to be saved from Divine punishment owing to this work that you are doing?”* The person replied in the negative, whereupon Hadhrat Ebrahim (rahmatullahi alaih) said, *“What then is the benefit in this work, which there is no anticipation of reward (in its execution) or hope in its saving you from the divine punishment? Hence engage in the remembrance of Allaah Ta`ala.”*

The blessing of remembering of Allaah Ta`ala

Hadhrat Ka`ab Ahbaar (radhiAllaahu anhu) said, “I have seen in one Divine Scripture, wherein Allaah Ta`ala said: ‘He who does not get the opportunity of making dua owing to his preoccupation in Thikr, I will grant him more than those who make dua.”

The Noor (celestial light) of Thikr

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *“Those homes in which the Thikr of Allaah Ta`ala is made, shine forth to the angels in the heavens just as the stars or a lamp shines out in a dark night.”* (Those homes wherein the Thikr of Allaah Ta`ala is not made remain dark and lifeless).

Recognition of the beloved and hated servants

Hadhrat Moosa (alaihi salaam) once asked Allaah Ta`ala how a beloved and a hated servant of His can be recognised. Allaah Ta`ala replied, *"There are* ***two*** *signs of the beloved servants and there are also* ***two*** *for the hated ones. The* ***two*** *signs of the beloved servants of Allaah Ta`ala are:*

1. *I grant them the Taufeeq to make My Thikr, so that when they make my Thikr, then I remember them amongst My angels.*
2. *I safeguard them from engaging in My disobedience, so that they may be saved from punishment.*

The two signs of the hated ones are:

1. *I make then forget my Thikr.*
2. *I embroil them in desires and aspirations, so that they warrant My punishment."*

The effects of Bismillaah

Abul Maleeh (rahmatullahi alaih) relates from his father that a Sahaabi was once mounted behind Nabi (sallAllaahu alaihi wasallam) on a horse, when the horse began to rear. The words: 'Shaitaan be destroyed and annihilated', slipped from the Sahaabi's mouth.

Nabi (sallAllaahu alaihi wasallam) said, *"Do not utter such words, because it makes him become bloated. Say Bismillaah, because (by saying this) he becomes so degraded and debased that he shrinks to the size of a fly."*

Blessings of a gathering

Hadhrat Naaf`i Bin Jabeerah (radhiAllaahu anhu) says that Nabi (sallAllaahu alaihi wasallam) said that the following dua is a compensation for a gathering:

*"O Allaah Ta`ala, You are Pure and worthy of praises.
I bear witness that there is no one worthy of worship but You.
I seek pardon from You and repent unto You."*

If the gathering was one where Allaah Ta`ala's Name was mentioned, then this dua becomes like a seal on it, in that on the Day of Qiyaamah, it will act as a testimony of it. If the gathering was a vain and useless one, then this dua will compensate for the sins of it.

The reality of Thikr and its categories

Faqeeh (rahmatullahi alaih) states: *"Thikr is the highest form of Ibaadat, since for all Ibaadaat Allaah Ta`ala has stipulated time and duration. Regarding Thikr, He mentions: 'O you who believe, remember Allaah, with abundant Thikr.'"*

Every man has **four** conditions:

1. Obedience
2. Sin
3. Expansion (in conditions)
4. Constrained conditions.

If a person is obedient and submissive, then his Thikr will be that Allaah Ta`ala grant him more Taufeeq and acceptance in obedience.
And if a person is (May Allaah Ta`ala forbid) engaged in sin and disobedience, then his Thikr must be to make Tawbah for sins and he should ask for Taufeeq to become pious.

Similarly, if a person in endowed with excessive wealth and good conditions, then his Thikr is to increase in the Shukr (giving thanks) to Allaah Ta`ala.
And that person who is beset with difficulties, his Thikr will be Sabr (patience). (The benefits of Sabr are excessive).

Five specialities of Thikrullaah

There are five excellences (benefits) in Thikr:

1. The Pleasure of Allaah Ta`ala
2. An urge and desire are created for obedience
3. There is protection from shaitaan
4. The softening of heart takes place
5. There is strength to abstain from sins .

Ahaadith

Rasuiuilaah (sallAllaahu alaihi wasallam) said,

"When you pass by the gardens of Jannat then indulge therein." The Sahaabah-e-Kiraam (radhiAllaahu anhum) asked, *"What are the gardens of Jannat?"* Nabi (sallAllaahu alaihi wasallam) said, *"The gatherings of Thikr."* [Tirmidhi]

"There is no action which is executed by the slave (of Allaah Ta`ala), which will save him from the punishment of Allaah, more than Thikrullaah." [Tirmidhi]

"Indeed Allaah Ta`ala says, 'I am with that servant of Mine when he remembers Me in the movement of his lips.'" [Bukhari]

DUA

The five benefits of Taufeeq (good qualities)

Hadhrat Abu Hurairah (radhiAllaahu anhu) said, *"That person in whom five qualities are found will not be deprived of another five things.*

1. *That person in whom is found the Taufeeq for **Shukr**, he will definitely not be deprived of increase in blessings. "If you make Shukr, I will most certainly increase for you."*
2. *That person in whom is found the quality of **patience**, he will certainly not be deprived of Thawaab (reward). "Their reward will be without account."*
3. *That person who has the Taufeeq of making **Tawbah**, will most certainly not be deprived of acceptance. "And it is He Who accepts the Tawbah of His servants."*
4. *That person who is blessed with the Taufeeq of **Astaghfaar** (repentance) will certainly not be deprived of forgiveness. "Repent to your Rabb. Indeed He is the most forgiving."*
5. *That person who is blessed with the Taufeeq of **making dua**, will most certainly not be deprived of having them answered. "Make dua unto Me, I will answer you.""*

Someone added a **sixth** thing:

That person who has the Taufeeq of spending generously, he will certainly not be deprived of its reward. "And whatever you spend of anything, you will be rewarded for it."

If only no duas of ours were accepted in this world

Rasulullaah (sallAllaahu alaihi wasallam) said, *"Every dua of the Muslim is accepted, provided it is not sinful or he does not make a dua for the breaking of family ties. However, how the duas are accepted and granted are different. Either his desire is fulfilled in this world if this is conducive and to his benefit, or it is stored for him in the Aakhirah, or some calamity is warded off him in lieu of this dua, or a sin of his is forgiven."*

It is reported in one narration that on the Day of Qiyaamah, when Allaah Ta`ala extols to a person all the benefits and rewards of the duas that he had made, which had apparently seemed to him not to have been accepted in this world, then noting the excessive rewards and benefits in store for him there, this servant of Allaah Ta`ala will exclaim and wish that none of his duas were accepted in this world.

Like salt in the food

Hadhrat Abu Zarr Ghaffaari (radhiAllaahu anhu) said, *"Dua holds that likeness in Ibaadaat as does salt in food."*

Do not be hasty

Rasulullaah (sallAllaahu alaihi wasallam) said, *"A person continues to remain in goodness and bounties until such time that he does not become hasty."* The Sahaabah-e-Kiraam (radhiAllaahu anhum) asked what is the meaning of hasty. Nabi (sallAllaahu alaihi wasallam) replied, *"When a person makes this dua, 'I am continuously making dua and my duas are not being accepted. So many days have passed since making my dua and yet my duas have not been accepted.'"*

The firmness of faith (Yaqeen) in acceptance of duas

Hadhrat Hasan (radhiAllaahu anhu) says, *"I once went to visit Abu Uthmaan Mahdi whilst he was ill. Someone amongst us said, 'Abu Uthmaan make dua for us. You are ill and the dua of the ill are readily accepted.' He then lifted his hands and all of us followed suit. He praised Allaah Ta`ala and thereafter recited a few Aayaat of the Qur`aan-e-Paak and Durood Shareef. He made a dua and then said to us, 'Glad tidings, Allaah Ta`ala has accepted our dua.' I asked him how he knew this, whereupon he replied, 'Hasan! If you tell me something, then I would most certainly accept it as being fact. Allaah has given the surety of acceptance of duas, so why should I not accept this as a fact? It is stated in the Qur`aan, 'Ask of Me (Make dua to Me), I will answer you.'"*

When they all came out Hadhrat Hasan (radhiAllaahu anhu) said to the others, *"He is a better Faqeeh than me."*

The duas at the time of dawn

Hadhrat Moosa (alaihi salaam) asked Allaah Ta`ala, *"O Allaah, when are duas most readily accepted?"* Allaah Ta`ala replied: *"O Moosa, I am the Rabb and you are My slave. I accept duas whenever they are made."* Hadhrat Moosa (alaihi salaam) insisted on having a specific time (of the day) when duas are most readily accepted. Allaah Ta`ala replied, *"Make dua in the darkness of the night. It is the special time for acceptance of duas."*

Not worthy of dua

Hadhrat Rabia Adawiyyah (rahmatullahi alaiha) was on her way to the graveyard when on the way someone asked her to make dua for them. She said, *"May Allaah Ta`ala have mercy*

on you. Obey Allaah and make His Ibaadat, and then make dua. He accepts the dua of every person who is in distress."

To ask someone else to make dua for one is Masnoon and Mustahab. Hadhrat Rabia (rahmatullahi alaiha) had apparently given this person counsel to encourage that every person is worthy of making dua. It is not a good trait to have trust and reliance only on the duas of others and not to make dua oneself.

The seven barriers against the acceptance of duas

Someone told a pious person, *"Our duas are not being accepted, although Allaah Ta`ala had given the assurance of acceptance of duas.*" He replied that there are seven things which prevent the duas from ascending into the heavens. The questioner asked, *"What are those seven things?"*
The pious person replied:

1. *"You have displeased Allaah Ta`ala and are not making any effort to please Him by abandoning the evils ways and adopting good ones.*
2. *You recite the Qur`aan Majeed, but make no effort to understand it or contemplate its meanings nor to practise it. (How then can you complain that your duas are not being accepted?)*
3. *You claim servitude to Allaah Ta`ala, but you do not conduct yourself as a servant. (A servant is one who adheres to and obeys the orders of his master at all times).*
4. *You claim to be lovers and Ummatis of Nabi (sallAllaahu alaihi wasallam), but you carry out such practices as his enemies would. (This is a strange claim of love).*
5. *Your lips utter that this world, in the Sight of Allaah Ta`ala, is not even worth the value of a wing of a*

mosquito, but your hearts speak the opposite. That is, you understand this world to be the place of ease and comfort.

6. *Your lips make Tawbah, and claim that this world is despicable and debased, but your actions and preoccupations in this world give the impression that you will remain here forever.*
7. *You say that the Aakhirah is much better than this world, but you make no effort to attain the Aakhirah, whereas you made the day and night one, in your efforts in this world. There is thus much discrepancy between your words and your actions)."*

Save yourself from Haraam and your duas will be accepted

Hadhrat Sa`ad Bin Abi Waqqaas (radhiAllaahu anhu) once complained to Nabi (sallAllaahu alaihi wasallam) that he makes dua but they are not accepted. Nabi (sallAllaahu alaihi wasallam) replied, *"Abstain from Haraam wealth, because that person in whose stomach, even a **single** morsel of Haraam enters, will be deprived of acceptance of duas for forty days."* (What then is the fate of those whose entire occupation is Haraam?)
Also, the one making dua should not be hasty. Allaah accepts the dua of every person who makes dua. The duas of some are accepted immediately and that of others, after some time. The acceptance of the duas of some will be seen only on the Day of Qiyaamah.

Hadhrat Moosa (alaihi salaam) made a dua for destruction for Fir`oan. Hadhrat Haroon (alaihi salaam) said Aameen to this dua and Allaah Ta`ala informed them almost immediately that their dua was accepted. However, in spite of this, the effects of this dua were seen only after forty years. (Only forty years

after this dua was made by Hadhrat Moosa (alaihi salaam) was Fir`oan eventually drowned in the sea).

There is no goodness in four

A pious person said, *"There is no goodness in four (types of) people:*

1. *The one who hardly ever recites Durood and Salaam*
2. *The one who does not reply to the Athaan*
3. *One who does not assist another in the executing a good action (even though he does not request assistance).*
4. *The one who does not make dua for himself and all the Believers after the Salaats."*

The remedy of the heart

Abdullaah Antaaki (rahmatullahi alaih) said, *"The remedy of the heart lies in five things:*

1. *Companionship of the pious*
2. *Tilaawat of the Qur`aan Mäjeed*
3. *Abstenting from Haraam wealth*
4. *To awaken in the last portion of the night to perform Tahajjud*
5. *To make dua with humility at the time of Subh Saadiq (dawn).*

Concise duas

"O Allaah, I ask of You guidance, piety, chastity and independence."

"O Allaah, indeed I ask of You health, chastity, trustworthiness, good character and contentment at Qadr (predestination)."

TASBEEHAAT

Easy reckoning and most beloved two sentences

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *"There are two sentences which are very light on the tongue, very weighty on the scales (of deeds in the Aakhirah) and extremely beloved to Allaah Ta`ala – Subhaanallaahi Wa Bihamdihi* and *Subhaanallaahil A`zeem"*

Shield from The Fire

Khalid Bin Imraan (radhiAllaahu anhu) said that once Nabi (sallAllaahu alaihi wasallam) said to a tribe that they take their shields. They asked, *"Is there any enemy that is coming?"* Nabi (sallAllaahu alaihi wasallam) replied, *"No, in fact it is for safety against The Fire."*
They asked what was the shield for safety against The Fire, whereupon Nabi (sallAllaahu alaihi wasallam) said, *"Allaah is Most Pure and all praises are for Him. There is no deity but Allaah and Allaah is the Greatest. There is no power or strength except from Allaah, Most High, Most Honoured."*

These words will serve as a shield against The Fire of Jahannum on the Day of Qiyaamah and it will take the reciter into Jannat. This Kalimah will remain ahead of its reciter on the Day of Qiyaamah.

The 'construction' of the third Kalimah

Hadhrat Ibn Abbaas (radhiAllaahu anhu) reports that when Allaah Ta`ala created the Arsh (Divine Throne), He instructed the angels to lift it. The angels found the Arsh to be extremely weighty and could not carry it. They were told to recite *Subhaanallaah* and immediately upon reciting this, they could lift it. The angels continued reciting this Kalimah, until the time of Hadhrat Aadam's (alaihi salaam) creation. When Hadhrat Aadam (alaihi salaam) sneezed, he was told to say *Alhamdulillah.* In reply, Allaah Ta`ala said: *Yarhamukallaah Wa Lihaaza Khalaqtuka* (May Allaah have mercy upon you and for this reason you have been created).
When the angels heard these words, they also began hymning these words and added it to *Subhaanallaah.*
At the time of the Nubuwwat of Hadhrat Nooh (alaihi salaam), since the nation had taken up the worshipping of idols, Allaah Ta`ala ordered him to teach the people *Laa Ilaaha Illallaahu,* as a means of combating their polytheistic beliefs. The angels thereafter also added these words to their recital, until the era of Hadhrat Ebrahim (alaihi salaam). On the occasion of Hadhrat Ebrahim's (alaihi salaam) placing Hadhrat Ismail (alaihi salaam) down for the slaughter, Allaah Ta`ala sent Hadhrat Jibraeel (alaihi salaam) with the ram from Jannat and ordered him to place it in exchange for Hadhrat Ismail (alaihi salaam). At the occurrence of this, Hadhrat Ebrahim (alaihi salaam) exclaimed: *Allaahu Akbar!*

The angels, upon hearing this also added it to their recital, which now read as *Subhaanallaahi Wal Hamdulillahi Wa Laa Ilaaha Illallaahu Wallaahu Akbar.*
When Hadhrat Jibraeel (alaihi salaam) narrated this series of events to Nabi (sallAllaahu alaihi wasallam), he, in surprise and wonderment, exclaimed, *Laa Howla Walaa Quwwata Illah Billaahil Ali`yil A`zeem.* Hadhrat Jibraeel (alaihi salaam) then

said that these words of Nabi (sallAllaahu alaihi wasallam) will be added to the rest of the Kalimah:

Subhaanallaahi Wal Hamdulillahi Wa Laa Ilaaha Illallaahu Wallaahu Akbar Wa Laa Howla Walaa Quwwata Illah Billaahil Ali`yil A`zeem.

This is called the third Kalimah. There are numerous benefits narrated in the Ahaadith for the recital of this Kalimah. The angels hymned these various parts with great reverance and esteem. We deprive ourselves because of our carelessness in not giving it the due respect and honour. One should at least recite it once in the morning and evening.

Imaan is a sign of love for Allaah

Hadhrat Ibn Mas`ood (radhiAllaahu anhu) said that just as Allaah Ta`ala had distributed sustenance among mankind, so too has He distributed good character. Wealth and material possessions are distributed amongst the believers and unbelievers, whereas Imaan is given only to the beloved believers.

Hence that person who is unable to donate charity, participate in Jihaad nor to engage in excessive Ibaadaat (one who due to poverty cannot give charity or due to weakness cannot participate in Jihaad or due to ill health cannot perform excessive Ibaadaat), should recite this third Kalimah in abundance.

Nabi (sallAllaahu alaihi wasallam) said that this Kalimah is more beloved to him than the entire world and all its blessings. He also said that this is the best of speech.

DUROOD SHAREEF

Glad tidings

Muhammad Bin Abdur Rahmaan (rahmatullahi alaih) reports that Rasulullaah (sallAllaahu alaihi wasallam) said, *"After my demise, whosoever sends Salaam to me, Hadhrat Jibraeel (alaihi salaam) conveys this to me by taking the name of the reciter. In reply I will say, 'Wa A`layhis Salaam Wa Rahmatullaahi Wa Barakaatuhu'."*

If anyone conveys the Salaam of another, then the recipient (of the salaam) should reply in one of the following ways:

- A`laika Wa Alaihi Salaam --- If the sender and the conveyer are both male
- A`laiki Wa Alaiha Salaam --- If the sender and conveyer are both female
- A`laika Wa Alaiha Salaam --- If the sender is female and the conveyer is male
- A`laiki Wa Alaihi Salaam --- If the sender is male and the conveyer is female

[Note: In the above, the 'conveyer' refers to the 'messenger' of the Salaam]

Durood and dua

Hadhrat Umar (radhiAllaahu anhu) stated, *"I was taught that a dua is suspended between the heavens and the earth if it is made without Durood."*

Four things of oppression

Abu Burda (rahmatullahi alaih) reports via his father (radhiAllaahu anhu), that Nabi (sallAllaahu alaihi wasallam) said that four things are (regarded as) oppression:

1. To stand and urinate
2. To wipe off the forehead prior to completing the Salaat (If sand etc. attaches itselt to one's forehead during Sajdah, then it should be wiped off only after making Salaam).
3. Not replying to the Athaan
4. Not reciting Durood upon hearing the blessed name of Nabi (sallAllaahu alaihi wasallam).

Durood and the forgiveness of sins

Hadhrat Abu Hurairah (radhiAllaahu anhu) states that Nabi (sallAllaahu alaihi wasallam) said, *"O People, continue sending Durood to me. It is a means of your sins being forgiven. Ask for Wasilah for me."*
Someone asked, *"What is Wasilah?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"It is the highest pinnacle of Jannat, which will be occupied by one person, and I have hope that that person will be me."*

LAA ILAAHA ILLALLAAHU MUHAMMADUR RASULULLAAH

The weight of Kalimah Shahaadat

Hadhrat Amar Bin `Aas (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that on the Day of Qiyaamah a person will be brought close to the Scales of Deeds. Ninety-nine books of his sins will be placed on the one pan of the Scale (each one of these record books will stretch as far as

the eye can see). Thereafter a small paper will be placed on the other pan of the Scale. This little paper will turn out to be weightier than the 99 record-books on the other side. On this paper will be written:
Ash hadu Alla Ilaaha Illallaahu Wa Ash-hadu Anna Muhammadur Rasuiuilaah.

The commentary of one Aayat

Hadhrat Ataa Bin Rabaah (rahmatullahi alaih) enquired about the Tafseer of the Aayat *"Ghaafiriz Zanbi Wa Qaabilittawbi Shadeedil `Iqaab"*, from Hadhrat Ibn Abbaas (radhiAllaahu anhu).
He replied: *"Ghaafiriz Zanbi (The One Who forgives sins) of those who recite: 'Laa Ilaaha Illallaahu'. Wa Qaabilittawbi (The One Who Accepts Tawbah) of those who recite: 'Laa Ilaaha Illallaahu'. Shadeedil `Iqaab (The One Who metes out severe punishment) to those who do not recite 'Laa Ilaaha Illallaahu'."*

The passport to Jannat

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reported that Nabi (sallAllaahu alaihi wasallam) said, *"When Jibraeel ((alaihi salaam) came to reveal the following Aayat to me, 'On the Day when the earth will be changed into another earth and sky. Everyone will be brought to stand in front of Allaah, The One, The Subduer", I asked him, 'Jibraeel, what will be the condition of the people on the Day of Qiyaamah?'"*

He replied, *"O Rasuiuilaah (sallAllaahu alaihi wasallam)! On that Day all the people will be gathered on a plain barren ground, whereupon no evil had taken place. Jahannum will be roaring at its height. The angels will cling onto the Arsh and each angel will say, 'O Allaah, besides my liberation, I ask for none else.' On that Day the mountains will become like*

cotton-flakes and melt out of fear of Jahannum. Jahannum will be summoned forth and it will be in full fury. Seventy thousand angels will be holding its reins, (Jahannum will have seventy thousand reins and there will be seventy thousand angels holding each rein. Jahannum will be placed in front of Allaah Ta`ala. Jahannum will be ordered to speak what it wishes. It will say, 'Besides You, there is no deity. I take an oath on Your Honour and Grandeur. Today I will take retribution of all those who ate Your food and worshipped another besides You. None will be able to pass over me (without my seizing him), except that person who has the passport.'

Rasulullaah (sallAllaahu alaihi wasallam) asked Hadhrat Jibraeel (alaihi salaam) what the passport will be. He replied, *"O Rasulullaah (sallAllaahu alaihi wasallam)! May you be blessed. Your Ummat will have that passport. The passport will be:*

'Ash hadu Alla Ilaaha Illallaahu Wa Ash-hadu Anna Muhammadur Rasulullaah.'"

Give consolation at the time of death

Rasulullaah (sallAllaahu alaihi wasallam) ordered that we should present ourselves at the side of the dying person and make talqeen of (continuously recite) Kalimah Tayyibah and give the glad tidings of Jannat. No discouraging and bleak speech should be made. This is a very trying time, and even the most learned and forbearing person fears this occasion. At the time of one departing from this world and one's close acquaintances, shaitaan comes very close and makes an attempt at misleading the dying person.
The dying person should not be instructed to recite the Kalimah, for he may refuse to say it (because of the severity of the moment). One should sit close to the dying person and recite the Kalimah in such a tone that he may be able to hear.

The price for Jannat

Hadhrat Hasan Basri (rahmatullahi alaih) said, *"'Laa Ilaaha Illallaahu' is the price for Jannat."*
A similar statement was also reported by Nabi (sallAllaahu alaihi wasallam).

Hadhrat Abu Hurairah (radhiAllaahu anhu) enquired of Nabi (sallAllaahu alaihi wasallam), *"Who will be worthy of your intercession?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"Recite the Kalimah! When the Ahle Imaan will be taken out of Jahannum by virtue of this Kalimah, the kuffaar will wish they had recited this Kalimah also in this world."*

Why are you grieved?

Once Hadhrat Jibraeel (alaihi salaam) came in the presence of Nabi (sallAllaahu alaihi wasallam) and conveyed Allaah Ta`ala's Salaams to him. He said that Allaah Ta`ala is enquiring about the reason for Nabi's (sallAllaahu alaihi wasallam) grief. Nabi (sallAllaahu alaihi wasallam) said, *"O Jibraeel! I am grieved and worried about my Ummat. I am not aware how they will fare on the Day of Qiyaamah?"*

Jibraeel (alaihi salaam) asked, *"(Are you concerned about) The Muslims or the kuffaar?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"The Muslims."*
Hadhrat Jibraeel (alaihi salaam) took hold of Nabi's (sallAllaahu alaihi wasallam) hand and led him to a grave in the graveyard of Bani Salmar. He struck the grave with his right hand and said, *"Stand up! With the permission of Allaah."*

A person stood up from the grave and his face was glowing. His lips were hymning, *"Laa Ilaaha Illallaahu Muhammadur*

Rasulullaah (sallAllaahu alaihi wasallam). Alhamdulillahi Rabbil A`lameen."

Hadhrat Jibraeel (alaihi salaam) ordered him to return to his grave and he did. He went to another grave and struck it with his left hand and said: *"Stand up! By the permission of Allaah."* A person whose face was blackened stood up from the grave and he was saying, *"Woe, regret! Woe, shame! (Be on me)"*
He was told to return and he returned into the grave.

Hadhrat Jibraeel (alaihi salaam) then said: *"On the Day of Qiyaamah, the people of Imaan will arise like this from their graves reciting the Kalimah."*
It is for this reason people are instructed, *"Make Talqeen of your dying with Laa Ilaaha Illallaahu."*

This Kalimah washes away sins.

Instil and mature your Yaqeen

During the time of Hadhrat Moosa (alaihi salaam) two men had passed away. The one was a famous pious person and the other a *faasiq* (transgressor). Hadhrat Moosa (alaihi salaam) was informed through Wahi that the pious person was in Jahannum and the *faasiq* in Jannat.
Hadhrat Moosa (alaihi salaam) was perplexed at this information and in order to investigate the situation, he first visited the wife of the pious person, and enquired about his life. The wife said, *"All of you are aware that he was pious and passed his time in Ibaadat."*
Hadhrat Moosa (alaihi salaam) asked the wife to dilate on any special trait of her deceased husband. The wife replied, *"At nights, he would lie on the bed and say: 'The Deen of Moosa is a very blessed thing for us, if it is true."*

Hadhrat Moosa (alaihi salaam) visited the wife of the *faasiq* and she said: *"Who does not know that he (my late husband) was a faasiq and faajir. Nevertheless, at nights he would lie in bed and mostly utter: 'Laa Ilaaha Illallaahu Wal Hamdu Lillaahi ala Maa Jaa a Moosa(There is no deity but Allaah. And all praise is for Allaah for that which Moosa had come with).'"*

He had no doubt about of truth in the Deen of Hadhrat Moosa (alaihi salaam). This *Yaqeen* (firm faith) enabled him to be in Jannat. From this we learn that in addition to the recital of the Kalimah one has to have firm faith in its content. If there is no *Yaqeen*, then the recital thereof day and night is of no avail. If one recites it just once with firm conviction, and if death has to overtake one, then it will be a means of one entering Jannat.

"He who recites 'Laa Ilaaha Illallaahu' will enter Jannat."

The best speech

Hadhrat Moosa (alaihi salaam) was saved and Fir`oan was drowned. Hadhrat Moosa (alaihi salaam) requested that Allaah Ta`ala show him some special Kalimah as Shukr for being saved. Allaah Ta`ala told him to recite "Laa Ilaaha Illallaahu"

Hadhrat Moosa (alaihi salaam) said, *"Everyone recites this."*

Allaah Ta`ala told him, *"Moosa! If the earth and heavens were placed on one pan of the Scale and this Kalimah on the other, then this Kalimah will outweigh all."*

NOTE:

Faqeeh (rahmatullahi alaih) says, *"It is imperative that we recite the Kalimah day and night, with this hope that our Imaan is not snatched away.*

Also, as far as possible, we should abstain from sins. There are times when a person may have spent his entire life in Imaan and in the last lap of his life he is deprived of it. This is

a point worth considering deeply. What greater calamity and disaster can there be than a person who spent his entire life with his name listed with the believers and just before he dies, his name is added to the non-believers and he is flung into Jahannum?" MAY ALLAAH TA`ALA SAVE US FROM THIS!

It is not surprising or astonishing if someone who exits from a temple or church, is entered into Jahannum. It is indeed a matter of great concern, sorrow and sadness when a person who exits from a Musjid is entered into Jahannum. (There are times when man considers some things as being trivial and insignificant, whereas these may be the very things which cause his downfall and destruction). A person laid his hands on the wealth of another and spent it. He has the intention of replacing it or seeking pardon for it, but before he can do any of this, he departs from the world. A man issues three talaaqs to his wife in the state of anger, and after he regains his senses, he realises his folly and that the house is barren and the children are shattered. In this state, he keeps his wife or acquires some bogus fatwa (legalising her for him), and in this despicable and Haraam condition, he passes his entire life. There are times, when such situations bring about the loss of one's Imaan. MAY ALLAAH TA`ALA SAVE US FROM SUCH SITUATIONS!

There is no certainty about the time of one's death, it may arrive at any second. Appreciate and regard every second of life as being invaluable. Life is extremely short. To destroy it will warrant only anguish upon anguish."

There is no stopping these three

Hadhrat Mujaahid (rahmatullahi alaih) said, *"There are three things which cannot be prevented from reaching Allaah Ta`ala (i.e. nothing can prevent their acceptance):*

1. *Testifying of Laa Ilaaha Illallaahu*
2. *That dua which is made with certainty of it being accepted*
3. *The dua of the father for his children, and the curse of the oppressed for the oppressor.*

Seven signs of honour

Faqeeh (rahmatullahi alaih) quotes the statement of some pious person which mention seven things which if anyone sincerely believes in, will guarantee that the person will be honoured by Allaah Ta`ala and the angels. His sins will also be forgiven, even if they may be as much as the foam in the oceans. This person will also taste the sweetness of Imaan. His life and death will both be excellent. The seven things are:

1. Recital of “Bismillaah” before commencing any work
2. Recital of “Alhamdulillaah” upon completion of any work
3. Recital of “Astaghfirullaah” immediately after committing any sin or useless, vain task
4. Recital of “Insha-Allaah Ta`ala” if one speaks of anything of the future
5. Recital of “Laa Howla Wa Laa Quwwata Ilia Billaah Hil Aliyil Azeem” if one perceives any distasteful action
6. Recital of “Inna Lillaahi Wa Inna Ilaihi Raji`oon” upon the occurrence of any calamity
7. Continuous recital of “Kalimah Tauheed”

The importance of one’s last moments

Rasulullaah (sallAllaahu alaihi wasallam) said, *“He whose last words in the world are ‘Laa Ilaaha Illallaahu’ will enter Jannat.”*

The advice of Hadhrat Nooh (alaihi salaam)

Hadhrat Nooh (alaihi salaam) said to his son, *"I will advise you about two things and prevent you from two things:*

1. *Have firm faith that Allaah Ta`ala is One and He has no partner (this Yaqeen and the Kalimah which testifies to it, are more weightier than the whole world and whatever it contains).*
2. *Together with the Kalimah-e-Tauheed, recite Subhaanallaah Wal hamdulillaah. (This is the Wazifah (regular practice) of the angels and the dua of man. Through the virtue of this dua sustenance is granted).*
3. *Abstain from Shirk (polytheism) to the utmost (because Jannat is Haraam for the polytheist).*
4. *Stay far away from pride and haughtiness (because the person who has even a mustard-seed grain's weight of pride in him, will not enter Jannat.)"*

FORTY AHAADITH

Rasuiuilaah (sallAllaahu alaihi wasallam) said,

1. *"The key to Jannat is testifying of 'Laa Ilaaha Illallaahu' " [Ahmad]*
2. *"He whose last words are 'Laa Ilaaha Illallaahu' will enter into Jannat" [Abu Dawood]*
3. *"Between the servant and kufr is the omission of Salaat." [Muslim]*
4. *He who performs the two cold Salaats (Fajr and Esha) will enter into Jannat." [Bukhari/Muslim]*
5. *"The best amongst you is he who learns the Qur`aan and teaches it." [Bukhari]*
6. *"Every good act is Sadaqah." [Bukhari/Muslim]*
7. *"Your Jihaad (O women) is Hajj" [Bukhari/Muslim]*
8. *"Modesty is wholly the best." [Ibid.]*

9. "The gift for a believer is death." [Baihaqi]
10. "The one who severs family ties will not enter Jannat." [Bukhari]
11. Swearing a Muslim is 'Fisq' and to fight with him is 'kufr.' " [Bukhari]
12. "The one who carries tales will not enter Jannat." [Bukhari]
13. "A good word is 'Sadaqah.' " [Bukhari]
14. "Do not ask in the Name of Allaah, except Jannat." [Abu Dawood]
15. "The death of a traveller is Shahaadat." [Ibn Maajah]
16. "Do not become angry." [Bukhari]
17. "Do not falsely escalate price." [Bukhari]
18. "Do not eat with the left hand." [Bukhari/Muslim]
19. "This world is a prison for the believer and Jannat for the kaafir." [Muslim]
20. "Good thoughts (about others) is among good Ibaadat." [Abu Dawood]
21. "Treat people according to their status." [Abu Dawood]
22. "The two of them (your parents) are your Jannat or Jahannum." [Ibn Maajah]
23. "The best spice is salt." [Ibn Maajah]
24. "He who imitates a nation is amongst them." [Abu Dawood]
25. "He who remains silent is successful." [Tirmidhi]
26. He who sees me in a dream has indeed seen me." [Bukhari/Muslim]
27. "Perform Witr just before Subh Saadiq." [Ibid.]
28. "Oppression will be darkness on the Day of Qiyaamah." [Ibid.]
29. "Indeed the best among you is the one with the best character." [Ibid.]
30. "Do not eat whist relaxing (on a pillow etc.)." [Bukhari]
31. "He who does not ask of Allaah Ta`ala, Allaah Ta`ala becomes angry with him." [Tirmidhi]

32. *“Allaah does not have mercy on the one who does not show mercy to people.” [Bukhari]*
33. *“He for whom Allaah desires good, He grants him understanding in Deen.” [Muslim]*
34. *“Never urinate in a hole.” [Abu Dawood]*
35. *“Plague is the ‘Shahaadat’ of every Muslim.” [Muslim]*
36. *“The two Rakaats of Fajr Salaat, are better than the whole world and whatever it contains.” [Muslim]*
37. *“Eat of Sehri, because Sehri is blessed food.” [Bukhari/Muslim]*
38. *“The one who initiates Salaam is saved from pride.” [Baihaqi]*
39. *“He who is not thankful to people is not thankful to Allaah.” [Tirmidhi]*
40. *“When any of you comes to Jumuah Salaat, he should take a bath.” [Bukharı]*

The one who memorises forty Ahaadith will be resurrected with the Ulama and Nabi (sallAllaahu alaihi wasallam) will intercede on his behalf. [Hadith]